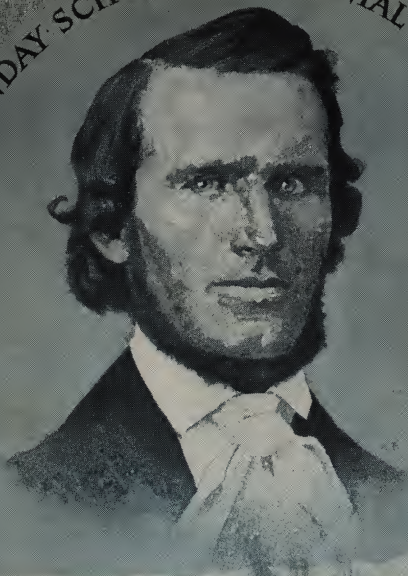


SUNDAY SCHOOL CENTENNIAL EDITION

1849

1949



THE
Instructor
DECEMBER 1949

RICHARD BALLANTYNE AND THE FIRST SUNDAY SCHOOL

See Page 616

THE INSTRUCTOR

December • 1949

VOLUME 84, NUMBER 12

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1949, by George Albert Smith for the Deseret Sunday School Union Board.

CONTENTS

Editorial—Scriptures in the Sunday School—	
<i>Elder Matthew L. Cowley</i>	609
Editorial—Teach by Living the Gospel— <i>Elder Henry D. Moyle</i>	612
Greetings— <i>The General Board</i>	615
The Centennial Edition— <i>Wendell J. Ashton</i>	616
October Centennial Conference	617
Greetings from our New Superintendent— <i>George Richard Hill</i>	618
The Sunday School Looks Forward— <i>President David O. McKay</i>	620
Conference Address— <i>President George Albert Smith</i>	624
Our Centennial Box— <i>Lucy Gedge Sperry</i>	627
The Sunday School Objectives— <i>Milton Bennion</i>	631
Advantages of Regular Sunday School Attendance— <i>George R. Hill</i>	632
Tomorrow's Sunday Schools— <i>Albert Hamer Reiser</i>	634
Today's Sunday School Teacher— <i>David Lawrence McKay</i>	636
The Doctrine and Covenants and the Church— <i>T. Edgar Lyon</i>	638
The Sunday Schools of Eastern Europe— <i>Wallace G. Bennett</i>	643
Aleppo— <i>Clarence S. Barker</i>	645
The Sunday School's Number One Champion— <i>Henry A. Smith</i>	647
Capsule History of the Sunday School— <i>J. N. Washburn</i>	649
Robert Raikes, Man of Real Sunday School Spirit— <i>Claribel W. Aldous</i>	656
History of Sunday School Lessons	658
Sunday School Centennial Membership Map	660
Music in Latter-day Saint Sunday Schools— <i>Lowell M. Durham</i>	662
History of <i>The Instructor</i> — <i>J. N. Washburn</i>	665
The Story of Enlistment Work	667
Beginnings of Union and Faculty Meetings	668
History of Teacher Training	670
Libraries from the Start— <i>Wendell J. Ashton</i>	672
The Home Sunday School	674
History of the Junior Sunday School— <i>Marie Fox Felt</i>	675
Sunday School Headquarters Through a Century— <i>Wendell J. Ashton</i>	678
A Century of Financing the Sunday Schools— <i>Wallace G. Bennett</i>	680
General Superintendencies of the Sunday School	682
Our Sunday School Pioneers—1867 to 1900— <i>Kenneth S. Bennion</i>	684
The General Board in the Centennial Year	686
Special Centennial Events	690
Members of the First Latter-day Saint Sunday School	692
Centennial Gleanings—	
Edited by <i>Claribel W. Aldous</i> and <i>Margaret Ipson</i>	693
Figures Reveal Sunday School Growth	696
Stake Sunday School Superintendents of 1949	698
Mission Presidents of 1949	700
References for February Lessons	708
Superintendents	701
Secretaries	702
Librarians	703
Sacramental Music and Gem	703
Ward Faculty—	
Teacher Improvement	704
Teacher Training	706
Junior Sunday School	711

THE INSTRUCTOR

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

According to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

Contributing Editor: Wendell J. Ashton; Editorial Secretary: Clara Peterson Tanner

Scriptures in the Sunday School

ELDER MATTHEW COWLEY

THE Sunday Schools have come a long way in lesson instruction methods since the days when "reading round" was the procedure followed in studying the lessons in Sunday School classes.

That system, whereby one would read aloud a few verses or a chapter from one of the standard works of the Church and then pass the book on for his neighbor to read, although long since abandoned for more modern and effective methods, is still followed in Sunday School classes of some of the missions of the Church. Especially is this the procedure in two or three of the missions in the Pacific area, where the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are the only books available in the native language of the people, and where many of the class members cannot understand the lesson outlines and manuals published in the English language.

Even though the members of these classes are denied the many advantages of the current advanced

methods of class instruction which prevail in the Sunday Schools generally throughout the Church, and have to adhere to the old-fashioned procedure of "reading round," they do acquire a profound knowledge and understanding of sacred literature. As scriptorians they are unexcelled in the Church. They can quote freely from the Old and New Testaments,



ELDER MATTHEW COWLEY
"Scriptures testify . . ."

the Book of Mormon, and other standard works. In one of the Pacific missions where *The Ready Reference* used by the early missionaries has been published in the native tongue, the class members, by "reading round," have committed to memory the entire volume.

By present-day standards of Sunday School study, these good Sunday School members may not be considered up to date or learned scholars; but they are, nevertheless, great stu-

dents and teachers of fundamental truths and sound doctrine. They are fearless defenders of the faith, because they stand only upon the solid ground of the revealed word. Their testimonies and sermons, punctuated as they are with many scriptural references, are delivered with great spiritual force and conviction. Truly they speak with authority. They know without any question or doubt that the sacred scriptures testify of Him who is the Saviour of mankind.

Those of us who have long since graduated from the "reading round" Sunday School classes would do well to apply ourselves a little more diligently to the

study of the standard works, to the end that we will not teach for doctrine the philosophies of men. In the Sunday School we should not only read about the scriptures but we should also avail ourselves of the great opportunity the Sunday School offers for the reading and study of the scriptures, for "... they are they which testify of me."

1849 ————— 1949

GOD GIVETH TO ALL

My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

A double minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted:

But the rich, in that he is made low: because as the flower of the grass he shall pass away.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

For the wrath of man worketh not the righteousness of God.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.—James 1:2-21.

Teach by Living the Gospel

ELDER HENRY D. MOYLE

FIRST, let the Sunday School in the future continue, with constant improvement, its work of the past.

To accomplish our continued service in the Sunday Schools of the Church will require the most rigid



ELDER HENRY D. MOYLE

*"Establish...
testimony..."*

adherence to the simple but fundamental principles of the gospel. We do not dare to depart therefrom if we are to establish in the hearts of our children a fundamental knowledge and a true testimony of the restored gospel of Jesus Christ.

Reading, writing, and arithmetic cannot be ignored in our secular training, no matter how old-fashioned they are becoming as compared with modern-day subjects

taught in our public schools. Neither can our training in the Church disregard the fundamentals of the gospel. Faith can be established in the hearts of young people only by teachers who know and believe the principles of the gospel and conform thereto in their own lives. It is the spirit of teaching—not the art of teaching and higher education alone—that qualifies a Sunday School teacher.

We must accept the Ten Commandments as cardinal principles of behavior. We must have such an

appreciation of the Beatitudes that we strive to demean ourselves as the Savior would have us. In short, we must be His disciples; Latter-day Saints indeed. In our Sunday School work we must be as Paul of old, "... determined not to know anything among you, save Jesus Christ, and him crucified." This we must teach. "... the things of God knoweth no man, but the Spirit of God."

The Sunday School must do its part in bringing the next generation closer to these basic ideals than was the last. We must show improvement if we are to progress. The gospel of Jesus Christ was restored to this earth in its fulness through the instrumentality of the Prophet Joseph Smith, to prepare the children of our Heavenly Father to go back into His eternal presence and be crowned with His glory. This is the fruit of obedience and righteousness.

It is true that "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." But this is not all. To restore the gospel, the keys of authority of the priesthood had to be conferred upon man to preach the gospel and officiate in the ordinances thereof.

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

It is not enough that Sunday Schools teach moral principles and good behavior. We must also instill into the hearts of each succeeding generation the all-

important knowledge that God lives, that, "He is, and that He rewards them that diligently seek Him."

To Sunday School workers the birth of Christ is real. He lived; He set the pattern for all mankind; He was baptized of John in the River Jordan; He conferred His priesthood upon His apostles of old; He suffered for the sins of the world; His death was absolute; His resurrection an accomplished fact that none who enter into His service can doubt. He is our Elder Brother, our Redeemer, our Lord and Saviour. This knowledge is given us and we must have this witness to accomplish our work in the Sunday School. Wilford Woodruff wrote in his journal:

"When we have the principles of the gospel revealed to us through the mouth of the Saviour, or by inspired prophets or apostles, we need not ask the Lord to reveal that unto us again. While the priesthood is restored to the earth, and the revelations of God through the mouths of prophets and apostles concerning the Fulness of the Gospel—doctrine, ordinances, and principles—we should study them, and treasure up knowledge by faith. We should study out of the best books and the Holy Ghost will bring to our remembrance those things which we stand in need of, in the self-same hour that we are called to teach the people."

No teacher, no matter how well educated, trained, or experienced, can hope to fulfill his purpose in the Sunday School, now or in the future, without this testimony burning in his heart, together with an intense desire to impart it unto others. With the importance of the position the Sunday Schools have assumed in the Church, the Sunday School must supplement the teaching in the home to the extent necessary to give to our children a knowledge and a true testimony of the Gospel. Otherwise we fail.

To All Members of the Deseret Sunday School Union, Greetings:

IN this centennial year of the founding of the Latter-day Saint Sunday Schools in the region of the Great Salt Lake, in December, 1849, we call attention again to the purposes of this auxiliary organization of the Church—to teach the restored gospel to all the children of the Latter-day Saints. In recent years this purpose has been expanded to teach all the membership of the Church—men, women, and children.

There are fundamental foundation principles upon which all phases of gospel teaching should be based. These principles are universal in meaning, and capable of application in every phase of individual and social living.

To gain, through faith, prayer, and study, understanding of the ever-changing conditions of human life and society, and how best to bring lives into harmony with the will of God is the task of the Sunday School as well as of every other teaching organization of the Church. This is a task which seems infinite in its scope; it points the way to endless progress. To be effective it requires enlightened and unlimited love of God and all that His name signifies and unstinted love and devotion to the salvation of all the children of God.

The Sunday School is a great cooperative organization that calls for the utmost loyalty and devotion of all of its members to a great divine cause—to assist in bringing “to pass the immortality and eternal life of man.”

The General Board of the Deseret Sunday School Union

The Centennial Edition

FOR the past eleven issues *The Instructor* has presented special features in connection with this Sunday School Centennial year. There have been messages to Sunday School workers and members from members of the First Presidency and Council of the Twelve. There have been stories about Sunday School beginnings from various parts of the Church, and there have been "Centennial Gleanings" and a history of the Sunday Schools of the Church in monthly installments. There have been other centennial offerings, too.

All have been linked to this number of your Sunday School magazine—the Centennial Edition of *The Instructor*. Its cover presents Arnold Friberg's drawing of the father of the Sunday School movement, Richard Ballantyne, and of his home where he organized the first Sabbath school in the Mountain West, on Sunday morning, December 9, 1849. He had built the home with his own hands. It was situated in Salt Lake Valley, and 29 children gathered under its sod-topped roof to hear his first gospel lesson. Arnold Friberg is the artist who executed the beautiful oil painting of Richard Ballantyne's first Sunday School, colored prints of which are being distributed among Sunday

Schools of the Church as a centennial memento from the general board.

All articles in this number, except those appearing in the regular departments, are beamed at the Sunday School Centennial—with a reverence for the past and a dedication to the future. Many of the contributions give the stories behind present-day Sunday School procedures and features.

The planning of this issue and centennial features appearing in other numbers of 1949 *Instructors* has been the assignment from the general superintendency to the Centennial Committee of the general board. The committee consists of Kenneth S. Bennion, Lowell M. Durham, Marie Fox Felt, Claribel W. Aldous, and Wendell J. Ashton, chairman, with A. Hamer Reiser, adviser from the general superintendency, and Richard E. Folland, executive associate.

The committee acknowledges the helpful suggestions and aid of Milton Bennion, *Instructor* editor; Clara P. Tanner, editorial secretary; J. N. Washburn, special assistant; and the various contributors.

—Wendell J. Ashton
Chairman, Centennial
Committee

October Centennial Conference

IT was a great occasion.

There were talks by tiny tots and teens, music from the Sunday School Centennial Chorus that lifted people to "just this side of heaven," the display of the centennial box, and inspiring messages from Church and Sunday School leaders.

It was all part of the Sunday School Centennial Conference in the Salt Lake Tabernacle, Sunday evening, October 2, 1949. The centennial conference in April had been dedicated to the Sunday Schools' past. This one's theme was "The Sunday School Looks Forward."

Seven numbers were contributed by the chorus of five hundred teenage voices, each representing a thousand Sunday School members in the Church. The chorus was directed by Vernon J. LeeMaster, with Alexander Schreiner at the organ. Both are general board members.

It was the first conference under the direction of the new general superintendency, George Richard Hill, Albert Hamer Reiser, and David Lawrence McKay. Fitting tribute was given to the good and great retiring general superintendent, Milton Bennion, who had served as a member of the general board for forty years. Superintendent Hill gave encouragement to Sunday School workers today, and Superintendent Reiser paid tribute to them. A. William Lund of the

general board gave a brief resume of Sunday School beginnings. Brother Hill's address follows and Brother Reiser's will be published in the January issue of *The Instructor*.

Kenneth S. Bennion and Lucy G. Sperry of the general board officiated in placing articles in the centennial box, made of woods from missions of the Church. Participating with them was white-haired Elder Henry Peterson, only member of the general board who signed the message placed in the Jubilee Celebration Box fifty years ago.

Following the service, some of the contents to go into the box, along with the box, were displayed in the Assembly Hall, where the program had been televised. Attendants assisting with the box were four beautiful young women: Patsy Judd, Midene McKay, Kathleen McLatchy, and Rosemary Brandley. Meanwhile, Superintendent Reiser gave the concluding address of a series of Sunday night radio talks over KSL on the Sunday School Centennial, with the Centennial Chorus providing music.

Highlights of the evening were addresses of President George Albert Smith and President David O. McKay, his second counselor in the First Presidency. Their messages follow.

Brief tributes to teachers were given by Joyce Robinson, 15; Arthur Geurts, 13; John Day, 12;

Mary Holbrook, 9; Scott Smith, 8; and Ellen Ashton, 4.

Invocation was by Superintendent Leonard J. Lyon of Oakland Stake, and benediction by Elder John A. Widtsoe of the Council of the Twelve, Sunday School adviser.

The program was outlined by the Centennial Committee, including Wendell J. Ashton, chairman; Kenneth S. Bennion; Lowell M. Durham; Marie Fox Felt; and Claribel

W. Aldous, with Superintendent Reiser as adviser and Richard E. Folland as executive associate. The program was executed by a committee consisting of Kenneth S. Bennion and Claribel W. Aldous as co-chairmen, and Vernon J. LeeMaster, W. Lowell Castleton, J. Holman Waters, Inez Witbeck, Lucy G. Sperry, and Florence S. Allen.

—W.J.A.

Greetings From Our New Superintendent

GEORGE RICHARD HILL

BROTHERS AND SISTERS, friends of the Sunday School, able and devoted Sunday School teachers of the youth of the land, the Deseret Sunday School Union General Board welcomes you here tonight. To you who are devotedly serving the cause of our youth, may the program this night serve as an inspiration to reach out and touch the hearts of our precious boys and girls to the end that they may know God and Jesus Christ, that they may love Them and that they may choose to live by Their standards.

At the April Conference, the following great men of our Sunday Schools were named; and their devotion, their sacrifices, and their contributions toward effective gospel teaching were mentioned: Richard Ballantyne, George Q. Cannon, Lorenzo Snow, Joseph F. Smith,

David O. McKay, and George D. Pyper.

Superintendent Milton Bennion, a great Sunday School leader, was at the helm that night. Though strong in mind and heart and spirit, on account of physical handicaps he asked some months ago to be released. He was scheduled to give this welcoming address. We love him; we miss him; but we know that his heart is here. We know that he will be sitting in the big armchair at his home, telephone within reach, praying that this program may go over to the hearts of the Sunday School teachers of the Church. May God's choicest blessings ever attend him.

In contrast to the April Centennial Conference, at this October Centennial Conference we are looking forward — forward to a new

GREETINGS FROM OUR NEW SUPERINTENDENT

century of progress, but into a troubled world that only the gospel of Jesus Christ can save. We realize that effective teaching of that gospel of Jesus Christ will go far toward spreading peace throughout the world. Sunday School officers and teachers, you have a tremendous opportunity and responsibility.

Tonight we have a special guest with us, a man who has made a lifelong study of the life of Christ, as one of the Oberammergau Passion Players, Alois Lang. He is also a most famous wood-carving artist. We welcome him and we welcome all other special guests.

We welcome our beloved President George Albert Smith here this night. After the address, "The

Sunday School looks Forward," by President David O. McKay we are going to ask President Smith to give us his blessing.

Your new general superintendent has been given a remarkably talented and earnest general board and two lovable, outstandingly capable counselors, Albert Hamer Reiser and David Lawrence McKay. With such a board and counselors and with you loyal, devoted Sunday School workers, let us hope that we may set a new landmark in Sunday School teaching, that the spirit of the gospel may touch the heart of every child enrolled in our Sunday Schools.

May God bless you to this end is my earnest prayer; in the name of Jesus Christ, Amen.

1849 ————— 1949

CENTENNIAL TELEVISION

One of the signs of a century of progress in Sunday School work is television.

In October, for the first time, a general conference was telecast over KSL-TV, with people reporting excellent reception from Spanish Fork, Utah, on the south to Hooper, Utah, on the north, a distance of approximately fifty miles. No other church has attempted such an extensive program—three days with two two-hour sessions each day. But the priesthood meeting Friday evening and the Sunday School conference Sunday evening were transmitted only by direct wire release to the Assembly Hall, as have been all sessions of the three preceding conferences.

Through any of the six receivers in the Assembly Hall, the members of the overflow congregation were able to get a slightly clearer picture than was possible at home from the regular telecast of the general sessions. They were nearer to the speaker and could see the full Centennial Chorus better than many of those in the tabernacle.

For congregational singing, they arose at the sign from the director's baton; and at times they could follow the movements of the director and the organist much better than could the congregation in the tabernacle.

Through the aid of television, approximately ten thousand persons attended the Centennial Sunday School Conference on Temple Square.

—C.P.T.

The Sunday School Looks Forward

PRESIDENT DAVID O. McKAY

Simon, son of Jonas, lovest thou me more than these? Simon answered, Yea, Lord; thou knowest that I love thee. Jesus said unto him, Feed my lambs.—John 21:15.

SUCH was the divine injunction given by the Risen Lord to Peter, His chief apostle, emphasizing the



DAVID O. McKAY
Heaven is the aim.

fact that the proper training of childhood is man's most important and sacred duty.

Children at birth are the most dependent and helpless of all creatures; yet they are the sweetest
620

and greatest of all things in the world. They come, or should come, from the Father pure and undefiled, without inherent taints or weakness. This is the responsibility of the parents. Their souls are as stainless white paper on which are to be written the aspirations and achievements of a lifetime. Whether that life's scroll shall become a biography of a noble, Christlike soul or a series of blots and blemishes depends largely, if not entirely, upon guiding influences of parents, playmates, and teachers. In the formation of character and guidance of childhood, parental influence is greatest, but next comes the teacher's influence.

There is true nobility in the soul of that man or woman who sincerely desires and strives to lead children out of contaminating influences into an environment of high ideals and lofty endeavors.

Next to eternal life, the most precious gift that our Father in Heaven can bestow upon man is his children. Ideals that relate to God and to little children are indispensable elements to happiness and eternal life. An institution, therefore, that makes heaven its aim and childhood its obligation is one with which every loyal heart should de-

THE SUNDAY SCHOOL LOOKS FORWARD

sire to be associated. Such an organization is the Deseret Sunday School Union.

My topic is, "Toward What the Sunday School is Looking in the Future."

First: The Sunday School looks forward to the time when every girl and boy, every man and woman, will be enrolled as a member.

The Sunday School began in 1849 with one superintendent and teacher, and twenty-nine pupils. It required forty-seven years — from 1849 to 1896 — for the Sunday School membership to reach the first one hundred thousand. The impetus of that one-hundred-thousand group added another one hundred thousand in eighteen years. With this multiple force of two hundred thousand, only seventeen years were required—1914 to 1931—to top the three - hundred - thousand mark. Think what gains are possible during the next ten years with the accumulated momentum of over four hundred seventy thousand, the total membership of the Union at the present time!

If every student, every pupil, will make it his or her obligation to bring in one new member, you will have, with the application of just this one means, nearly a million members. Further than that, no teacher must be satisfied until she makes an effort to have every boy and girl enrolled who in age and ability belong to her class. The Sunday School looks forward to your accomplishing that duty. In handling these seemingly indifferent

ones, fellow teachers, will you please keep in mind these three parables: The Lost sheep, The Lost Coin, The Prodigal Son. The first was lost in his eagerness to seek daily sustenance, in wandering too far from the flock. The coin was lost through carelessness of the housewife. The prodigal son became lost because he desired his portion and spent it in profligacy. He did not get back until he came to himself and said, "I will rise and go to my father." Through study and prayer to the best of your ability, counteract those three enticing elements as you seek to bring back the lost ones.

Second: The Sunday School looks forward to the time when in every class in the Sunday School the principles of punctuality, courtesy, self-control, respect for authority, studiousness, responsiveness, and particularly reverence and worship, will so impregnate the atmosphere that even the dullard by absorption will be benefited. This is not dreaming; I am not being visionary. The Sunday Schools of the future may realize just that ideal atmosphere.

Third: The Sunday School looks forward to the time when every teacher will possess the qualities mentioned by these Sunday School children tonight. You say, "Well, that will be perfection." Granted, then, let us do our best to approach it, fellow teachers, for they named some practical qualities and attributes which impress childhood. In that connection, every Sunday School teacher should come prepared to give his lesson. Did you

notice the emphasis one of the children put upon that? And rightly. The Union looks forward to the time when no teacher will come unprepared to his or her class. That means that every teacher will have within his or her mind a sincere and prayerful desire to awaken within at least one heart every Sunday (and we hope in many hearts) the desire to achieve mastery over weak and selfish indulgences; to awaken even in childhood a hope in the boys to become noble characters; in the girls, to become modest, beautiful women. To awaken in their hearts the desire to become friends; also to look forward to the time when they will be worthy companions in loving homes, and, later in life, to be worthy of fatherhood and pure motherhood. These are true ideals of the gospel, but they are practical ones. Finally, the teacher will have in her heart the desire to awaken a love of the gospel of Jesus Christ, obedience to which brings happiness in this life and salvation throughout eternity.

Fourth: The great Sunday School of the future will have a teacher training class in which not only the active teachers, but also prospective teachers may receive practical instructions in the preparation and presentation of lessons. That is an important factor. To reach the ideals I have mentioned, or even to approach them, the prepared teacher must see clearly the message she is to impart. You cannot give what you do not possess. You cannot awaken in the hearts of children a

nobility which is not yours. She must know the details associated with the incidents of her lesson; must, through keen observation and further research and study, gather illustrative material; must organize logically the accumulated material, that it may be presented impressively; must exercise discrimination and eliminate that which is irrelevant. This requires not only study, but intelligent guidance which may be given in these teacher training classes.

If a lesson thus prepared be developed in an atmosphere of cheerfulness, the child cannot help being interested and inspired, and the teacher is doubly blessed. To give a lesson well-prepared is like mercy—it blesses him that gives and him that receives. It is true in teaching as in life—"Give to the world the best you have, and the best will come back to you."

Fifth: The Sunday School of this century — the beginning of this new century — looks forward to the time when, as a principal part of preparation, every teacher will pray sincerely and earnestly for God's guidance on the day she meets the children placed under her care.

There is a story told of General Charles George Gordon—that "each morning, during his journey in the Sudan country, for one-half hour there lay outside his tent a white handkerchief. The whole camp well knew what it meant and looked upon the little signal with the utmost respect; no foot dared to pass the threshold to that tent while the

little guard lay there. No message, however pressing, was to be delivered. Matters of life and death must wait until the little signal was taken away. Everyone knew that God and Gordon were communing together."

Prayer is just as important in times of peace as in war. Teachers, begin the preparation of your lessons in prayer. Teach your lessons with a prayerful heart. Then pray that God will enrich your message in the souls of your children through the influence of His Holy Spirit.

Finally: The Sunday School Union looks forward tonight; and we hope the time is beginning today when nobility of character will be recognized as being greater than intellect, when faith in our Lord and Savior Jesus Christ and loyalty to the standards and principles of His restored gospel will be the motivating ideals in the life of every child and youth in the Church. May God's nearness and His guidance, to which all pupils and teachers are entitled, hasten that day, I pray in the name of Jesus Christ, Amen.

1849 ————— 1949

THE CENTENNIAL CHORUS

One of the highlights of the Sunday School Centennial Year has been the singing of a 500-voice young people's chorus directed by Vernon J. LeeMaster of the general board.

Known as the Centennial Chorus, the group provided music at the Sunday School's April Conference, April 3, in the Salt Lake Tabernacle, and again at a similar program on October 2. In addition, following its participation in the October Conference, the chorus sang on the Sunday evening radio program presented by the Church over KSL. Singing of the chorus, whose members were drawn from Sunday Schools in and near Salt Lake Valley, was recorded at both conferences. A transcribed radio program including some of its numbers was broadcast on Sunday evening following the April conference. Through arrangements with the Centennial Committee of the general board, Recording Arts, Inc. of Salt Lake City made the recordings, copies of which will be placed in the Sunday School's Centennial Box.

Assisting Brother LeeMaster in training the chorus were Florence S. Allen, Helen LeeMaster, Lorraine Bowman, and Ruth Cannon Marshall. Manager of the group was Richard E. Folland, assisted by C. Manley Brown.

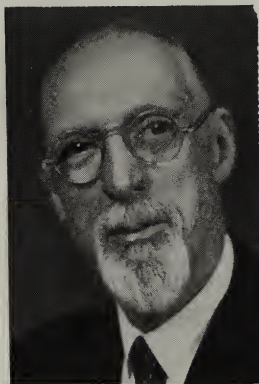
Most chorus members were between the ages of twelve and eighteen, and each of the 500 represented 1,000 present-day Sunday School members.

Among the best received numbers of the chorus were Lorin F. Wheelwright's arrangements of "Did You Think to Pray?" and "Oh, It Is Wonderful," and Crawford Gates' arrangement of "Thanks for the Sabbath School."—W.J.A.

Conference Address

PRESIDENT GEORGE ALBERT SMITH

I think the best-looking part of this audience is behind us here. See how quiet and attentive they are.



PRES. GEORGE ALBERT SMITH
*"Build . . . real men and real
women . . ."*

While sitting here my mind has been going back to the time when I was a child in Sunday School. My, the things that have happened since then!

When I was about six years old I found a cartridge shell while on my

way to Sunday School. I had seen somebody else put a cartridge shell to his lips and blow into it and make a noise; so when I got to Sunday School I began to wonder if I could do that. When it was all quiet and everything ready to proceed I put that empty shell up to my mouth and blew a loud blast on it. And do you know, the teacher grabbed that shell out of my hand, and he has never given it back to me to this day. I thought of that as these children were telling the things they remembered about their teachers. That is one teacher that I shall never forget.

I watched with interest while they were filling this Centennial box. I understand that there are other articles to be placed in it, and that when it is all filled it will not be opened for fifty years. My curiosity was aroused and I am telling you that I would like to be present when that box is opened. Brother George R. Hill, if you are around, I hope you will see that I get an invitation.

I marvel when I think of the things that happen in our lives, one at a time, and what our lives are made of. A great man made a statement in my presence upon one occasion, and by the way it was Dr. Karl G. Maeser, of the Brigham Young Academy. About 300 of us

were present, and in a very earnest way Dr. Maeser said: "Not only will you be held accountable for the things that you do, but you will also be held accountable for the very thoughts that you think." That puzzled me a great deal. I was about thirteen years old at the time and I worried about it a lot. I did not know how on earth I could control my thoughts. They just came and went and I wondered what to do about them, until one day it dawned on me: "Why of course you will be held accountable for the things you think, because you will be the sum of all your thoughts when your life is complete." That has been helpful to me ever since, and I have tried to be careful of what I think about, and I have found how to control my thoughts. Instead of thinking of things I should not I concentrate on things that are worth while.

Sunday School always has been a joy to me, and it is wonderful to know of its growth and development. President McKay was one of my Sunday School pupils when he was a young man. I am interested in him. I think I have done a good job, don't you? I have enjoyed to-night hearing him tell us how to bring up the youth and how to make their lives rich.

I say to you teachers that not only my children but my grandchildren have been blessed and benefited by teachers in Sunday School that were in my Sunday School classes years ago. That hardly seems

possible, but I have found that to be the case. One day I visited a Sunday School, years after I had been teaching, and there was a fine young Mormon, one of my former pupils, teaching the class. In it was one of my own children. I entered another class in the same school and saw another of my children being taught by a former pupil of mine. Many years later I went into another Sunday School in a different part of the city and in that Sunday School class was one of my grandchildren. The teacher was one of those whom I had taught in Sunday School. There had been times while I was a teacher when I had thought the work I was doing was not appreciated; but I had felt, "Well I shall work as hard as I can even if I am not appreciated." But here was my thanks; I had been teaching those who were to teach my own flesh and blood.

Officers and teachers, keep that in mind. You are doing the work not only for today but for a long time to come.

I say to this group of Sunday School workers, with all my heart I pray that the Lord will bless you and that you will take advantage of your opportunities—that you will not neglect the boys and girls coming on. Build in them a desire to be real men and real women, not make believes, so that they will grow up to be leaders in the communities in which they live. In the end when our Heavenly Father shall gather

His jewels, as He will do some day, I do hope and pray that as members and officers and teachers of the great Sunday School organization of the Church of Jesus Christ of Latter-day Saints, we will all be there

with, our names enrolled in the Lamb's Book of Life, entitled to the companionship of those we love throughout the ages of eternity. I ask it in the name of Jesus Christ. Amen.

1849 ————— 1949

AS WE FORGIVE

And forgive us our debts, as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6:12, 14-15.

Forgiveness involves the spirit of love and good will towards fellow men and a desire to redeem them from their evil ways. The act of forgiveness is, however, no less a kindness to self than it is to the one forgiven; cherishing ill-will and a revengeful spirit toward another is harmful to self and also tends to create ill-will in the one who is the object of the revengeful spirit. Forgiveness is a constructive force in the development of character; ill-will, revenge, hardness of heart, are destructive.

The principles of individual character development may likewise be applied to communities and to social organizations such as churches, fraternal bodies, states, and political parties. Here the spirit of kindness, tolerance, and helpfulness characteristic of the forgiving spirit is also a constructive force, while the opposite spirit is socially destructive.

Of the various environmental influences upon character, by far the most important is the influence of persons; that is, the social environment as a factor in character formation far outweighs all other factors.

What personal characteristics count for most as influences for good? It will be generally conceded that those human characteristics manifest in the spirit of forgiveness are at least among the most powerful. The spirit is, however, not to be confused with the "molly-coddle" attitude; otherwise, rebuking the evil doer would not have been suggested. An evil doer who is already fully conscious of his immorality and ready to turn away from it needs no rebuke. It happens, however, in many cases that either or both of these conditions may be wanting. The rebuke is designed to be a factor in supplying this moral deficiency. To hold an individual responsible for his acts is a very important factor in developing his character, but especially so when associated with the spirit of helpfulness.

—Milton Bennion, *Moral Teachings of the New Testament*, pp. 123-124.



CENTENNIAL BOX

Made from a piece of Keyaki hardwood from the Higashi Honganji Temple in Kyoto, Japan, a piece of olive wood from the Holy Land, and other rare woods from throughout the world.

Our Centennial Box

LUCY GEDGE SPERRY

PERHAPS no project of greater interest has ever been undertaken by the general board of the Sunday Schools than that of gathering woods from different parts of the world for our Centennial Box. Some of the rarest and most expensive specimens have arrived, making the

Sunday School office take on the appearance of a cabinetmaker's dream.

Not only have mission presidents taken the time and effort to secure woods typical of their countries and with enduring qualities, but many have found specimens with historical backgrounds, as well.

One especially interesting letter came from President Edward L. Clissold of the Japanese Mission: "Last Saturday President Matthew Cowley and I were visiting the Higashi Honganji Temple in Kyoto. I was successful in getting a piece of the Keyaki hardwood which was taken out of the temple during recent repairs." Accompanying this letter was an illustrated pamphlet showing the very spot from which the wood was taken.

From Palestine came a slab of olive wood with the following description from President Badwagan Piranian: "We forward to your office via parcel post service an olive board. As you already know, lumber or wood of any sort is extremely scarce in this part of the world. However, the olive vineyards of the Holy Land, particularly in Lebanon, have been famous the world over for centuries. In our holy scriptures the olive tree is often mentioned and was frequently referred to in the illustrative teachings of our Saviour, Jesus Christ.

"We are deeply thankful for this privilege of assisting in our small way in such a great project, which we know will be so valuable and important to this latter-day work in 1999."

South Africa boasts a very rare wood described by President Evan P. Wright as follows: "The stinkwood tree from which this piece of lumber was taken was approximately one thousand years old when it was cut. The wood was then air-dried (not kiln-dried) for a period of

seven years. It has been at Mr. Cheminais' storeroom for fourteen years. Mr. Cheminais graciously selected this piece from his own personal supply of lumber which he is retaining for his own household use. He was happy to give us the wood for this cause and wouldn't accept any payment. As you no doubt are aware, stinkwood is reputed to be the most expensive wood in the world today."

An extremely hard wood, *quebracho*, has come from Argentina. "It can be dried under water in seven years, and once dried in this manner it never warps. It will not float. It will not rot and termites do not bother it. An extract from this wood is the greatest source of tannin for the leather industry. This tree produces red and white flowers."

From Norway we received a letter describing their piece of wood: "This piece of wood is from a birch that has grown in Ludereid forest, Drangedal, Telemark, Norway. The tree is over two hundred years old and was a 'tuntre' (farmyard tree), or the most stately tree in the farmyard, from an old summer farm in the mountains. It was a favorite nesting place for birds; for the grouse in the winter and for the cuckoo in the summer."

Among other boards received with like letters of interest are pieces of cypress from Florida, Dutch beechwood from Holland, red oak from the Spanish-American Mission, a fifty-year-old piece of Missouri walnut from the Central States, butter-

nut from the East Central States, Australian silky oak from Australia, walnut from the Texas-Louisiana Mission, oak from the Swiss-German and East German Missions, birds-eye maple from New England. The Brazilian Mission sends one called *angico preto*, a wood that resists dampness and erosion. It comes from a slow-growing tree that reaches a height of eighty to ninety-five feet.

Beechwood has arrived from the Uruguayan and West German Missions, the two pieces with such individual characteristics that they appear very different woods.

From the British and French Missions come English and French oak. Redwood comes from northern California, and fir from southern California. From Hawaii we have the native *obia lehua*, ash from Czechoslovakia, sturdy oak from Denmark, and birch from Canada. A piece of wood has been received from nearly every mission of the Church.

Other woods include *ivirapita* from Argentina; *koa* from the Central Pacific; red *bok* from Sweden; oak from the Northern States; myrtlewood, alder, and maple from the Northwestern States; *nara* from the Philippines; maple from Finland; *aylewood* and *cedro* from Mexico; *tou* wood from Tahiti; and *kaiki* from Japan.

The box was fashioned from all these pieces by A. W. Asper and

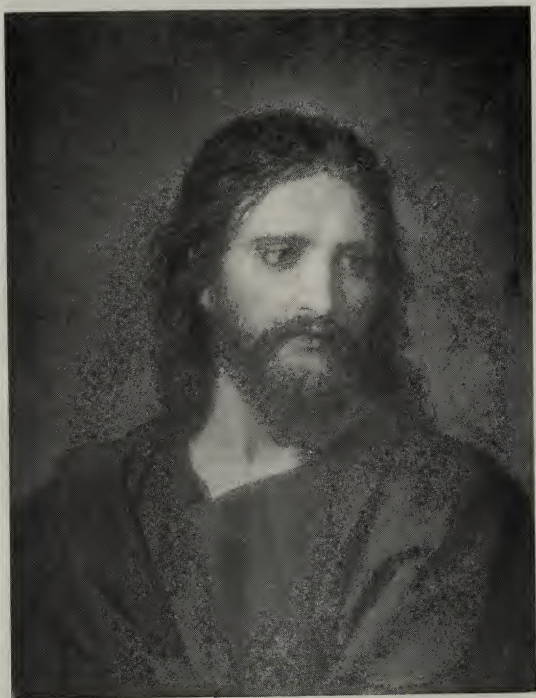
finished and polished by Asa S. Kienke.

It is hoped that the contents of this box can compare favorably with its beauty and value. These contents will consist of picture sets, manuals, and *Insrtuctors* which are being used in the Sunday Schools during 1949. Messages given by the First Presidency of the Church, our Sunday School advisers, and our general superintendency during this Centennial year are to be included. One unique feature for this box is a compilation of individual historical records from ward and branch Sunday Schools of the Church. These, with anecdotes pertaining to individual Sunday Schools, have been bound in a volume for preservation.

Recordings of the April and October Sunday School General Conferences, featuring the Centennial Chorus, will be placed in the box.

Another highlight of the contents of this box is a large scrapbook. This has been made large enough to preserve the full-sized newspaper sheet. It is filled with clippings, telling the story of one hundred years of Sunday School work.

The box was constructed and the contents gathered under the direction of a committee of the general board consisting of J. Holman Waters, W. Lowell Castleton, and Lucy Gedge Sperry, working under assignment from the Centennial Committee of the general board.



HOFMANN'S "JESUS"

"Develop faith . . . in His Son Jesus Christ . . ."

The Sunday School Objectives

MILTON BENNION

To develop faith in God the Eternal Father, in His Son Jesus Christ—the Redeemer of the world, and in the Holy Ghost—the Spirit of Truth: “He shall teach you all things.” Growing out of this faith and understanding, to develop love of God and of all that the name of God signifies—including love of and service to fellow men, bringing about their redemption from bondage to evil in this life—and to assist in bringing to pass their immortality and eternal life.

To make the first and second great commandments not a matter of words and professions merely, but a living reality expressed in actions and in right attitudes toward all mankind. This calls for understanding human nature from infancy to old age and for knowledge of the best methods of helping individuals to bring their lives into harmony with the purposes of God.

To teach the truth that shall make men free and enable them to share most effectively in building the kingdom of God on earth.

To teach the meaning of right and wrong, of justice and injustice, not only in the abstract but in concrete situations, in all human relations both personal and social.

To teach that marriage is a sacred covenant and that family relationships are or ought to be eternal, and to explain the purposes of temple ceremonies.

To cultivate faith in human possibilities for good in accord with the justice and mercy of God and to seek His guidance and assistance in all our endeavors. This requires purity of life, loyalty to truth and right, and at all times diligence in the service of God.

Some scriptural references that give content and more definite meaning to these objectives:

New Testament: The Sermon on the Mount (Matthew 5, 6, 7); the story of the good Samaritan (Luke 10:25-37); the Epistle of James.

Book of Mormon: Third and Fourth Nephi.

Doctrine and Covenants: Sec. 4; Sec. 18:10-16; Sec. 64:9-13; Sec. 42:18-23; Sec. 121:34-46.

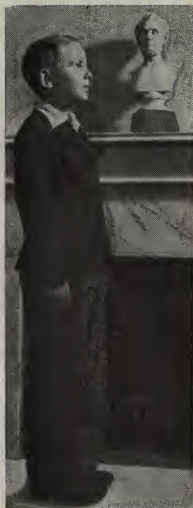
See also General Objectives of the Sunday Schools, adopted during the general superintendency of David O. McKay, and published in every issue of the Sunday School *Handbook* for the past ten years or more.

1849 ————— 1949

Blessed are all the pure in heart, for they shall see God.—3 Nephi 12:8.

Advantages of Regular Sunday School Attendance

GEORGE R. HILL



SUNDAY SCHOOL BOY*

"What better training..."

THE advantages of regular Sunday School are great—great for the person who attends, great for the Church, great for the community, the state, and the nation, and great in the respect and affection in which Sunday School attenders are held by their friends and business associates.

In the ward in which I live there are some forty missionaries now serving in the various missions of the Church. I don't know of one of these missionaries who has not come up through the Sunday School program. Boys and girls alike catch the fire of testimony, in a well-conducted Sunday School. It develops in them a burning desire to carry the gospel message and gospel standards to those who have them not.

Great are the advantages for civic life through Sunday School attendance. There, spiritual values rather than dollar values are developed and intensified. One learns to walk by the Golden Rule, to put service before self, to be humble and prayerful before God.

Many a business executive in his inquiry as to the qualifications of a young man for employment asks, "Does this young man live his religion?" Almost invariably a regular Sunday School attender can qualify on that score.

What better training than that afforded by the Sunday School for leadership in the political life of the state or nation where spiritual and moral values should find such high place! May not the corruption in this field hark back to the lack of spiritual and

*Dixon Merrill, Parley's Ward, Highland Stake (Salt Lake City).

moral guidance, which attendance at a Sunday School would have afforded?

Sunday School is a friendly place. The warm welcome at the door gives one a genuine lift. It tends to banish cares and worries. In the quiet and peace of the chapel, what sweet communion, what reverence, what security, what radiated friendliness! Here, truly, lasting friendships are made.

Great are the advantages of regular, consistent Sunday School preparation and attendance for those persons who are privileged to be the Sunday School officers and teachers. Theirs is a unique opportunity—to play upon the plastic hearts of our precious boys and girls, leading them to know God, to love God, to become a partner with God in the accomplishment of His purposes. Great and immediate is the recom-

pense for such service and for the long hours of preparation such service entails. One's fondest childhood memories, next to those of home, are of certain hallowed Sunday School officers and teachers.

Participation—that key to spiritual growth—is the Sunday School watchword, alike in the worship service and in every class from nursery to gospel doctrine. Participation—that royal road of leadership—how fortunate is he who finds it early in life! Participation, leading to mental and spiritual awareness, is the pathway, if prayerfully taken, to a burning testimony. The Sunday School furnishes that opportunity. Great indeed are the advantages of regular Sunday School attendance.

What an opportunity is ours to participate in the building up of a Sunday School with such potent power!

1849 ————— 1949

WHEN JESUS CALLED

Della Adams Leitner

When Jesus called His followers
He did not question what they
knew,
What were their records of success,
What skill they had, what could
they do.
He did not ask their age or name,
Their heritage or family tree,
These simple words were all He
said,
His kind command, "Come, fol-
low me."

And so He calls each one today,
Asking no fine abilities,
No training, talent, craftsmanship,
Or knowledge, for His wisdom
sees
Only the heart's sincere desire
To be with Him, to share His
peace,
His love, His goodness, and aspire
To humbly serve and so increase

God's work wherever it may be,
In answer to His, "Follow me."

Tomorrow's Sunday Schools

ALBERT HAMER REISER

PREDICTION of the future is not one of my gifts. To describe the Sunday Schools of the future, I must employ the past and the present and allow them to lead where they will into the future.

The Sunday School pioneers gave us the basic pattern. In their greetings of 1900, they expressed the hope that our aim today would be so to teach that our members would learn to be Latter-day Saints. They estimated that our membership would be double the membership in 1900—that it might be 300,000.

While this greeting was sealed in the redwood box and reposed in the Church historian's office, the general board, in 1936, without knowledge of the contents of the greeting, reaffirmed our fundamental aim to be "to help every member to become a Latter-day Saint in the fullest and truest sense of the word."

It is safe, easy, and natural to expect that Sunday School workers of the next century will be motivated and sustained by precisely the same aim.

The 1900 estimate of our membership today fell short 200,000. If we are content to estimate conservatively, we might double our half million of today as the likely enrollment in the year 2000. More precise estimates, based upon present trends and rates of growth in the

Church, however, will support a much larger enrollment. I confidently expect that someone will bring me word in the world of spirits that two and one-half million souls are enrolled in the Sunday Schools of the Latter-day Saints in the year 2000.

What factors favor the Sunday Schools in the next century?

Three impress me as having great potency, potency of the kind which increases as it is employed.

They are the fundamental nature of the Latter-day Saints, the widespread benefits of general education, and the gospel itself.

Wherever Latter-day Saints go, they take their Sunday Schools with them. For more than a generation, youthful Latter-day Saints have been leaving the "valleys of the mountains" and have sought their fortunes in the far corners of the United States and even in foreign lands.

This second pioneering has not been a mass movement, but one accomplished by individuals and families. The rapid growth and spread of the Church throughout California and the Pacific Northwest was marked first by humble home Sunday Schools, which penetrated into scores of large and small towns. These grew steadily until they served enough like-minded Latter-day

TOMORROW'S SUNDAY SCHOOLS

Saints to justify the organization of a mission Sunday School and later a mission branch.

As missions have grown, stakes have been organized and mission

there were no Latter-day Saints, who held their own Sunday School for their own little family and invited neighbors to join them until a thriving Sunday School was organized



TOMORROW'S SUNDAY SCHOOL STALWARTS*

More than two million by 2000 A.D.?

branches have been converted into wards.

This process has been at work in Denver, in Chicago, in New York, in Washington, in Florida, in South Carolina, and in Oahu, Hawaii.

There has been no organized Church administration of these migrations. They are rather the result of the volunteer action of scores of Latter-day Saints as individuals. The story of the young Latter-day Saint couple who sought employment in an Oregon town where

and made permanent, can be endlessly repeated with minor variations.

The same motivation resulted in the holding of Sunday Schools throughout the world, on board ship, in the jungles and the foxholes occupied by the military forces. One group of Latter-day Saint marines carried their Sunday

—more on page 637

*Nursery class in Orchard Ward, South Davis Stake (Utah); Evelyn Poulson, teacher.

Today's Sunday School Teacher

DAVID LAWRENCE MCKAY



SUNDAY SCHOOL TEACHER*

"... Knew her pupils ..."

THE Sunday School teacher of today has a class of three hundred argumentative adults or a dozen starry-eyed four-year-olds or thirty live examples of perpetual motion who are soon to be ordained deacons. He lives in a populous ward and has access to help from stake board members and associates and from scores of volumes from the ward and city libraries, or his school is miles away from everybody and his contacts with others are few. Whoever he is, and whatever his various surroundings, his work is noble.

One teacher, a woman who has taught in a Salt Lake City ward for many years, was recently visited. She had enrolled every member in her ward—all girls—eligible to be in her department. The attendance the day of the visit was one hundred per cent, and this did not seem unusual. The reason was obvious. All members of the class were participating, and every girl seemed to feel that she had some responsibility. Many reported on assignments made the week before.

What was not immediately so obvious, but became more and more evident, was that behind all this activity there had been much time and work by this teacher long before this class hour. She knew her pupils and she knew her lesson. Chance remarks during the period showed, too, that she had visited one of the girls during the week and had telephoned some others. Mention was

made after the class of a picnic that a committee was planning.

The teacher loved her pupils and her pupils adored her.

Forty-five thousand teachers in the Sunday School are working like this every Sunday and during the week, preparing their lessons and visiting

*Ruth Gallacher, Parley's Ward, Highland Stake (Salt Lake City).

their class members and conducting their lessons, many of them as effectively as this one. Four hundred seventy thousand pupils are learning to be better Latter-day Saints through these teachers' work, love, and prayer, and are watching these teachers' daily lives to use as models of their own. Hundreds of newly enrolled boys and girls, young men and young women, have been invited and brought to Sunday School by the direct visits of these teachers

and by pupils' visits under their direction. The invited ones have come and stayed, because the personalities of the teachers have drawn them and put them to work. Little by little their teachers are developing in them the appreciation of the way of the greatest Teacher of all.

To influence for good the lives of those around us is the greatest service possible. To the teachers of today who are so cheerfully devoting themselves to this work in Sunday School, we pay tribute.

1849 ————— 1949

TOMORROW'S SUNDAY SCHOOLS

(Continued from page 635.)

School with them as they engaged in island-hopping, from their South Sea Island base to Okinawa.

The wider-spreading benefits of general education will have two main effects upon the Sunday Schools of the next century. Teaching should improve as teachers enjoy the advantages of training. Enthusiasm and fervor for the gospel seem to thrive on education. The Latter-day Saints love learning and seek education in all branches of human interest and professional training. The high per capita learning attainments of Latter-day Saints have contributed, with the missionary system, to the strengthening of the Church and to the faithfulness and devotion of the people.

The gospel, when applied to the requirements of living in the modern world, has produced so many blessings and has brought such enrich-

ment and enjoyment in living for the faithful Latter-day Saints that the Sunday Schools of the next century, as they promulgate the gospel and motivate the members of the Church to live it, will earn the abiding enthusiastic support of the people. "Nothing succeeds like success."

These three factors—the natural desire of the Latter-day Saints to share their knowledge of and enthusiasm for the gospel with their children and their neighbors; the wide-spread benefits of general education, which have deepened and broadened the appreciation of the Latter-day Saints for the gospel; and the gospel itself when applied to living—are factors certain to help the Sunday School workers of the next century to realize their fundamental aim in the lives of millions of Sunday School members.

The Doctrine and Covenants and the Church

T. EDGAR LYON

XII. LITERARY TREASURES IN THE DOCTRINE AND COVENANTS

WESTERN civilization possesses no greater common literary heritage than its Bible. While it is true that the form of literary expression may be superior in one language, because of the literary ability of the translators, the spiritual message is equally vital in all the vernacular translations. This is because the Bible contains narrative accounts and poetic descriptions of life situations that are constantly recurring in the lives of human beings. It shows the consequence of good and evil and magnifies the worth of faith in Almighty God. Most universities and colleges have come to realize these facts and now offer courses in "The Bible as Literature." Such courses are taught in public institutions, not for the religion of the book, but because of the greatness of the literary expression and the universality of the book's appeal.

Within the Church, we have been slow to realize that our own recently acquired scriptures also contain much literary value.

People who have been faced with crises in their lives, soldiers facing death, missionaries feeling discour-

aged, and Church leaders becoming disappointed in the lethargy of their followers have found solace in the words of modern scripture. Some people seek from religious literature the inspiration to face and solve life's problems. Others seek comfort and hope by turning to their scriptures when faced with illness or death. Spiritual growth and the development of faith are aims that stimulate some people to study sacred writings. The quest for moral confirmation in a world of immorality sends others to the scriptures for renewed determination. At other times, people read scriptures for the stimulation of their religious emotions and to increase their spiritual strength.

It is the purpose of this concluding article to call to the reader's attention the possibility of finding some of these great religious values in the Doctrine and Covenants.

The problem of developing a truly religious philosophy of life faces every mortal as he attempts to fit himself in place with society and the universe in which he lives. The following passages present a point of

view that is not only inspiring but also a challenge to the human mind to fully comprehend:

"There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes;

"We cannot see it; but when our bodies are purified we shall see that it is all matter." (Doc. and Cov. 131: 7-8.)

"Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

"The glory of God is intelligence, or, in other words, light and truth.

"Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (Doc. and Cov. 93:23, 29-30, 36, 38.)

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doc. and Cov. 130:18-19.)

"It is impossible for a man to be

saved in ignorance." (Doc. and Cov. 131:6.)

Sometimes people seem to feel that God is far removed from them, and they long to see a manifestation of His power or might or to see some sign of His reality. These verses are wonderful in their identification of God with the universe and world about us:

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

"Behold, all these are kingdoms, and any man who hath seen any or the last of these hath seen God moving in his majesty and power." (Doc. and Cov. 88:40-41, 45, 47.)

Confirmation of the hope for resurrection of the body and eternal

life is found in such passages as these:

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul." (Doc. and Cov. 88:15-16.)

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy;

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (Doc. and Cov. 93:33-35.)

One of the great problems of our modern world is to help people who have transgressed the moral laws of life to find forgiveness and serenity of soul. Psychiatrists are swamped with people of this sort, and our mental institutions are housing many who have collapsed under the strain. The Lord has made some very comforting and positive assertions concerning the workings of forgiveness when accompanied by true repentance.

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man,

saith the Lord of Hosts." (Doc. and Cov. 1:31-33.)

"Nevertheless, he has sinned; but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

"And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds." (Doc. and Cov. 64:7, 9-11.)

It is frequently said that "Priesthood means service." It not only means service, but it means service rendered in the spirit described in the following verses:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (Doc. and Cov. 121:41-46.)

From time to time people need to subject themselves to some self-examination. We tend to become conceited in our accomplishments or position, satisfied with fulfilling the minimum requirements placed upon us by the Church, neglectful of little things, and indifferent to opportunities for service to mankind. Note what the Lord has to say about such things:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, man should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, where-

in they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Who am I, saith the Lord, that have promised and have not fulfilled?

"I command and men obey not; I revoke and they receive not the blessing.

"Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above." (Doc. and Cov. 58:26-33.)

For those seeking spiritual uplift through poetical stimulation, the Doctrine and Covenants offers some beautiful selections. Here is one that will bear comparison with the Biblical Psalms, but its beauty is often obscured by the form in which it appears in the book:

"Pray unto the Lord,
Call upon his holy name,
Make known his wonderful works
among the people.

Call upon the Lord,
That his kingdom may go forth
upon the earth,
That the inhabitants thereof may receive it,
And be prepared for the days to come,

In which the Son of Man shall come
down in heaven,
Clothed in the brightness of his
glory,
To meet the kingdom of God which
is set up on the earth.

Wherefore, may the kingdom of
God go forth,
That the kingdom of heaven may
come,
That thou, O God, mayest be glori-
fied,
In heaven so on earth,
That thine enemies may be subdued;
For thine is the honor, power and
glory,
Forever and ever. Amen."
(Doc. and Cov. 65:4-6.)

Another choice poetical selection,
comparable to the utterances of the
great Biblical prophets is found in
Section 76:

"Hear, O ye heavens, and give ear,
O earth,
And rejoice ye inhabitants thereof,
For the Lord is God,
And beside him there is no Savior.

Great is his wisdom,
Marvelous are his ways,
And the extent of his doings
None can find out.

His purposes fail not,
Neither are there any who can stay
his hand.

From eternity to eternity he is the
same,
And his years never fail.

For thus saith the Lord—
I, the Lord, am merciful and gra-
cious

Unto those who fear me,
And delight to honor those who
serve me

In righteousness and truth unto the
end.

Great shall be their reward
And eternal shall be their glory."
(Doc. and Cov. 76:1-6.)

The anthems found in Sections
84:96-102; 128:23 and 14:6-7 are
indicative of the great literary mes-
sages found in this book of latter-
day revelations. Those seeking
spiritual stimulation will find it a
veritable storehouse of divinely in-
spired expressions and guides for life.

1849 ————— 1949

JOSEPH OF NAZARETH Eva Willes Wangsgaard

He was a saint, that lowly carpenter,
Who cared for her through long prenatal days;
Who could accept, in lieu of his first-born,
Another's Child and give the mother praise.

Think long upon the faith which could withstand
The crass remarks which unbelievers hurled.
How well he served, that humble Nazarene
Who fathered Him Whose Life redeemed a world!

The Sunday Schools of Eastern Europe

WALLACE G. BENNETT.

AUSTRIA

BEFORE his recent release as president of the Swiss-Austrian Mission, President Scott Taggart re-

land. It is not likely, however, that this was the first Sunday School in Vienna; for much missionary



SAINTS IN BASIL SWITZERLAND*

Today they enjoy the community's respect.

ported the activities of the Sunday Schools in Austria. In Vienna, the Sunday School now in existence was organized in 1921 by Elder Alfred Niederhauser, then of Basel, Switzer-

work was done there before that date.

In 1921 the total Sunday School membership in Vienna was 35. It was 86 at the end of 1948. Five

*Picture taken in 1946 with Elder Ezra T. Benson of the Council of the Twelve, President Alma Sonne of the European Mission, and President and Mrs. Scott Taggart of the Swiss-Austrian Mission.

classes are conducted regularly in the present Vienna Sunday School, all under capable teachers. Two of the present fifteen officers and teachers have been active without interruption since the organization in 1921. They are Sisters Anna Pfabigan and Mathilde Either.

Another early Sunday School in Austria was organized in Haag am Hausbruck, in Upper Austria. This is the second largest school. In the early days of the branch, members were frequently threatened with physical violence and the destruction of their property, but today they enjoy the respect and confidence of the entire community. There are also Sunday Schools in Frankenburg, Linz, and Salzburg, Austria.

Practically all the adult members of the Church in Austria were

previously Catholics. It is estimated that fewer than 200,000 of the six million people who live in Austria are non-Catholic.

Austria, like Germany, is occupied by military forces. Divisions among the occupying powers have never become as sharp in Austria as they are in Germany, but a great deal of tension continues.

Local members are doing excellent missionary work without assistance in their proselyting from American missionaries. They are finding the Sunday School is one of their best means of interesting their friends and neighbors in the restored gospel of Jesus Christ.

Thus, under a variety of conditions, the Sunday Schools of Eastern Europe are meeting the challenges being presented and the responsibilities placed upon them.

1849 ————— 1949

Truth represents the permanent and freedom the dynamic elements in the moral and religious life. They are interdependent. Moral freedom is not a gift of nature, nor can it be conferred upon an individual by authority of the state. It is rather a goal to be attained by each individual by long-continued moral practice. This moral practice requires that one shall know the truth, as it pertains to human relations and conduct, and that this truth shall be applied in daily life. The term is, therefore, relative, and the condition called moral freedom is only progressively realized.

Opposed to moral freedom is the condition of being a slave to vice, a typical example of which is the habitual drunkard or the "dope fiend." There are, however, many other examples that are less readily recognized. Habitual use of any stimulant, for instance, tends to enslave the user to that particular habit. A person may likewise become a slave to his passions: fits of anger, morbid fears, or sexual indulgence. The miser becomes a slave to a perverted sense of ownership. In both social affairs and politics men and women may become slaves to selfish ambitions. All of these forms of slavery are the outcome of failure to grasp moral ideas and to put them into practice.—Milton Bennion, MORAL TEACHINGS OF THE NEW TESTAMENT, Second Edition, pp. 24-25.

Aleppo

CLARENCE S. BARKER

ALEPPO, SYRIA, age-old city of nearly 300,000 persons, has for more than half a century been the seat of a Latter-day Saint Sunday School.

This Sunday School during recent months had an enrollment of 93 persons, although there were only 51 Church members of record; this in-

dicates the enthusiasm with which both members and non-members participate in this Sabbath-day activity.

"By July of 1948," writes President Badwagan Piranian of the Palestine-Syrian Mission, "such a large number of children were attending Sunday School that a Junior Sunday



ALEPPO SUNDAY SCHOOL
Some kindergarten children speak four languages.

School was formed. This meeting is held from 9 to 10 a.m. Many of the children enjoy the meetings so well that they remain to attend the main Sunday School also.

"As for the members themselves, they are nearly all of Armenian descent. Like all people in these lands, they speak four or five different languages. It is not at all unusual to find a kindergarten child who understands and speaks fluently Armenian, Turkish, Arabic, and French.

"The branch meeting hall where the Sunday School is held is a small two-room section of the home of one of the local brothers. It is in this small humble meeting hall that all the meetings and special programs are held."

Elder Joseph Jacobs, president of the mission from 1937 to 1939 and a native of Aleppo, relates that members of the Aleppo Sunday School in past years have encountered severe persecution. This was true particularly in 1895, time of the worst Turkish persecutions of Armenian Christians; in 1909; and in 1914.

The city of Aleppo is near 10,000-foot-high Mt. Lebanon, famous for the cedars of Biblical days, east of which lies the desert, extending as far as Baghdad and ancient Babylon.

The modern city surrounds an ancient citadel. One room of the citadel, according to tradition, covers the place where the Prophet Abraham pitched his tent. Aleppo is the English derivative of Arabic Haleb esh-Shehba, meaning literally,

"He is milking the gray cow." This refers to a legend that Abraham, being kind to the needy, set aside one of his best cows to assist them. Because of a sore udder, the cow would moan as Abraham was milking it; this would cause the poor to bring their buckets for milk. Khilibu was the city's ancient Egyptian name.

A Sunday School, says President Jacobs, was established in Aleppo in the 1890's after the Turkish Mission was opened in 1884. The mission was closed during the persecution of 1909, but Aleppo members continued their Sunday School under direction of Dr. A. Hagopion, branch president.

President Joseph W. Booth reopened the mission in 1921, after Palestine, Lebanon, and Syria were divided from Turkey and placed under League of Nations mandate. President Booth directed the gathering of Church members from scattered areas into Aleppo, where, at a conference in 1924, attended by Elder David O. McKay of the Council of the Twelve, the mission was renamed the Armenian Mission. President Booth died in December, 1928, and was buried in Aleppo.

Under supervision of the British Mission office, the Aleppo Sunday School was carried on under local leadership from 1928 to 1933, when President Piranian first was called to preside over the mission, which was renamed the Palestine-Syrian Mission.

—more on page 700

The Sunday School's Number One Champion

HENRY A. SMITH

FOR almost three quarters of its century of existence the Sunday School movement of the Church of Jesus Christ of Latter-day Saints



GEORGE ALBERT
SMITH*

Started on time.

has had no more ardent supporter nor more valiant champion than President George Albert Smith.

Our genial, kindly, and lovable president cannot remember a time in his life when he hasn't been influenced by his

training and experience in Sunday School. If this man of God possesses one characteristic more than any other it is the ability to love his fellow men, to put his arm about them and to "love them back into the Church." From his earliest days in the Seventeenth Ward Sunday School he has applied this rule of living, and even as a youth he made the most of every opportunity to influence for good.

Not much was known of

*About the time he was Sunday School superintendent.

pedagogy and the principles of learning in those days; but in the light of today's advanced knowledge in these fields, President Smith was a good teacher. In fact, a teacher of today, faced with besetting problems of disciplining a class of unruly boys, might look back on President Smith's experiences and say he was a "most excellent" teacher.

The Seventeenth Ward Sunday School, like most others, had a group of unruly boys; and the superintendency rounded them up from the several classes and put them in one corner of the hall. Placed in charge of these 22 noisy youngsters were two young men, William A. Morton and George Albert Smith. The assignment from the superintendency was to take care of them and see that they didn't disturb any more classes.

Typical of an expression he has so often used in his sermons, President Smith and his associate teacher recognized these boys as children of their Heavenly Father, and they set about to apply good principles of teaching to accomplish their objective. First of all they were one with the boys and included themselves

when they informed the young fellows that they were so isolated because of their rowdyism. They worked hard on their lessons and always had something of special interest for the boys. They created within their "charges" a class spirit that was unexcelled in the entire Sunday School, and which enabled them to walk off with the school's banners for order and for punctuality.

If one of the boys didn't show up for class on Sunday morning Teachers Smith and Morton practiced today's enlistment procedure, but with a promptness that brought surprising results. Two boys were immediately dispatched to the home of the absentee; and, barring sickness, they almost always returned as a threesome.

The boys were never scolded and they learned to love their teachers because of the interest they took in them. There were extracurricular activities. The teachers joined the boys in playing ball during the week, and occasionally Teacher Smith would borrow his father's white-top and team of horses and round up the boys for a day in a nearby canyon.

Of these 22 boys, 20 went on missions and received honorable releases.

The real "pay-off" came to President Smith when he lay seriously ill with typhoid fever and was in isolation. There came to his bedside a young man who had reached there by insisting that he must see Brother Smith. Then as he shook

his former teacher's hand he explained he was leaving soon for the mission field, but before going he wanted to express his love and gratitude to the man who had done so much for him.

This young man was one of the 22 noisy boys.

To President Smith, the Seventeenth Ward Sunday School was the best "in the whole Church, even though [he was] the third assistant superintendent." All of his active Sunday School experience was gained in this pioneer ward. Here is where he had some of the early experiences in Sunday School he so often relates; for these the reader is referred to President Smith's addresses in this issue and in the November issue of *The Instructor*.

President Smith began as a Sunday School librarian, then became a teacher, and then third assistant superintendent. This promotion occurred because another member of the superintendency was out of town and was not released. Then he became successively, second assistant, first assistant, and superintendent. He presided over the Seventeenth Ward Sunday School for several years, and put his whole heart and soul into being a good superintendent. His pleasant and loving personality drew many to him and a keen sense of humor helped him over his problems. He insisted on starting Sunday School on time; and even today the song, "Never Be Late to the Sunday School Class" is one of his favorites.

—more on page 683

Capsule History of the Sunday School

J. N. WASHBURN

1783 Robert Raikes started a Sunday School system in Gloucestershire, England, credited by authorities with being the earliest continuous program attempting to teach religion to children.

1805 (December 23) Joseph Smith was born at Sharon, Windsor County, Vermont.

1817 (August 26) Richard Ballantyne, who was to found the Sunday School movement of the Church of Jesus Christ of Latter-day Saints, was born at Whitridgebog, Scotland.

1820 The First Vision was given to Joseph Smith.

1824 The American Sunday-School Union was organized.

1830 The first edition of the Book of Mormon was published at Palmyra, New York, probably in the month of March.

1830 (April 6) The Church of Jesus Christ of Latter-day Saints was organized at the home of Peter Whitmer, Fayette, Seneca County, New York, with six members.

1832 The first National Sunday School convention was held.

1842 (December) Richard Ballantyne joined the Church in Edinburgh, Scotland.

1844 (June 27) The Prophet Joseph Smith and his brother, Hyrum the Patriarch, were martyred in Carthage Jail, Illinois.

1846 (February) The westward migration of the Saints began from Nauvoo, Illinois.

1847 (July 24) President Brigham Young and an advance company of the Saints entered the valley of the Great Salt Lake.

1848 (May 18) Richard Ballantyne started west from Winter Quarters.

1848 (September) Richard Ballantyne reached Salt Lake City.



JOSEPH SMITH
Saw a vision.

1849 (December 9) Richard Ballantyne held the first Sunday School in the Mountain West.

1852 Sunday Schools were started in the Fourth, Tenth, and Twelfth wards and in the Council House, Salt Lake City, and in American Fork.



RICHARD
BALLANTYNE

Began a movement.

1858 Sunday School progress was halted in the northern settlements, because of the coming of Johnston's Army to the Salt Lake Valley.

1864 George Q. Cannon reorganized the Fourteenth Ward Sunday School in Salt Lake City.

1866 (January 1) The first issue of *The Juvenile Instructor*, which later became the official organ of the Sunday Schools of the Church, appeared in Salt Lake City.

1867 (November 14) The Parent Sunday School Union was organized in the Thirteenth Ward Assembly Hall, Salt Lake City, with George Q. Cannon as general superintendent.

1872 (June) The Parent Sunday School Union became the Deseret Sunday School Union.

1872 More than 14,000 were enrolled in the Sunday Schools of the Church.

1874 (July 24) A Grand Jubilee celebration was held in the tabernacle under the auspices of the Deseret Sunday School.

1875 The Deseret Sunday School Musical Union was instituted.

1876 The Deseret Sunday School Union published a circular on Sunday School government and procedure.

1876 More than 34,000 members were enrolled in the Deseret Sunday School Union.

1877 The sacrament was introduced into the Sunday School by instructions from the First Presidency of the Church.

1878 (September) The Sunday School Committee on Finance was appointed.

1878 George Goddard, Samuel Evans, and William Willes were called to be special Sunday School missionaries to labor under the



GEORGE Q.
CANNON

Chosen head.

CAPSULE HISTORY OF THE SUNDAY SCHOOL

direction of the Union officers throughout the Church. Frederick A. Mitchell, Stephen R. Marks, John C. Cutler, and Levi Richards were appointed to labor in the Salt Lake Stake.

1879 (June) **First Book for Our Little Friends** was issued by the Union to supply all the children of the Latter-day Saints with suitable reading, and especially to serve as a much-needed textbook for those too young to read the scriptures.

1880 (April) **Second Book for Our Little Friends** appeared.

1882 (June) The Deseret Sunday School Union published **Questions and Answers on the Life and Mission of the Prophet Joseph Smith** as a study book for Sunday School people.



WILLIAM WILLES
Spread the word.

1882 The Sunday Schools assisted in taking the Tenth Census of the United States.

1882 Enrollment in the Sunday Schools reached 41,660 members.

1882 (December 1) The Theological Class was first mentioned in **The Juvenile Instructor**.

1883 The Salt Lake Fifteenth Ward had 36 classes, 358 members enrolled.

1884 (January) **Deseret Sunday School Music Book** was issued to meet the urgent demand for a collection of songs suitable for use in the Sunday Schools.



EVAN STEPHENS
Led a concert.

1887 (April) The term "general board" was probably used for the first time.

1888 (April) The general board authorized the publication of five thousand hymn books.

1888 (September 21) A Sunday School was organized in the state penitentiary by George Q. Cannon, who had been imprisoned by the Federal government on a polygamy charge.

1888 The first edition of **Children's Sunday School Hymn Book** appeared.

1889 (January 1) The dimensions of **The Juvenile Instructor** were reduced from 9 by 12 inches to 7½ by 10½ inches.

1890 (June) The Sunday Schools of the Church enrolled more than 60,000 members.

1891 (July) Nickel Day was inaugurated.

1891 A Sunday School was established for the deaf-mutes who were attending the University of Deseret.

1891 (October 5) The Deseret Sunday School Union sponsored a grand concert in the tabernacle under the direction of Evan Stephens.



GEORGE REYNOLDS
Made a chart.

1891 Deseret Sunday School Song Book was published. It was an enlargement of the Music Book of 1884.

1892 (November) A Sunday School Normal Training Class was opened at the Brigham Young Academy at Provo.

1892 The Sunday Schools enrolled 76,799 members.

1892 Forty-one more special Sunday School missionaries were called to labor under the general board, for increasing and improving Sunday School activity.

1892 A Book of Mormon Chart by George Reynolds of the general superintendency was published by the author.

1892 Guide for Officers and Teachers of Sunday Schools was published by the Deseret Sunday School Union. It contained suggestions for grading and promotion and for subjects, textbooks, and the like.

1893 (January) One hundred Sunday School workers were called to attend the Normal Training Class.

1893 (April 21-22) Sunday School children participated in dedicatory services of the Salt Lake Temple.

1893 (November 4-5) Annual Sunday School stake conferences were begun with a session in Sevier Stake.

1890's Numerous beautiful Book of Mormon pictures were published by the Deseret Sunday School Union.



LORENZO SNOW
Named leader.

1894 (November 4) Model Sunday Schools were organized in Salt Lake City and in Provo. A few weeks later another was organized in Ogden. By this means the general board hoped to stimulate Sabbath school work.

CAPSULE HISTORY OF THE SUNDAY SCHOOL

1896 The Sunday School for deaf-mutes was moved to Ogden when the Utah State School for the Deaf and Blind was established there.

1898 (November 28-29) The first general Sunday School Conference was held in the Assembly Hall in Salt Lake City. It had an elaborate program that dealt with every phase of Sunday School work.

1899 (October 8) The General Jubilee Celebration, commemorative of the establishment of the Sunday School in the Rocky Mountains, was held in the Salt Lake Tabernacle in connection with general conference.

1899 (December 10) Fifty-year jubilee celebrations were held in wards and branches throughout the Church.

1900 (January 1) The Deseret Sunday School Union completed the purchase of *The Juvenile Instructor* from the Cannon family for \$5,000.

1901 (April 17) Superintendent George Q. Cannon passed away.



JOSEPH F. SMITH
Guided children.

1901 (May 9) President Lorenzo Snow was chosen general superintendent of the Sunday Schools of the Church.

1901 (October 17) Joseph F. Smith became president of the Church and general superintendent of the Sunday Schools.

1902 (January 16) Sunday School reorganization provided for Infant, Primary, First and Second Intermediate, and Theological classes.

1906 (January 1) "Helps and Hints for Sunday School Teachers," a new department in *The Juvenile Instructor*, revealed the rising interest in teacher preparation.

1906 After two years of successful operation in Weber Stake, the Parents' Class was brought into general use in the Sunday Schools.

1907 (January 1) The Religion Class department was established in *The Juvenile Instructor*.

1908 (January 1) *The Juvenile Instructor* was once more reduced in size, to 6½ by 9½ inches, and became again a monthly periodical.

1908 The concert recitation was introduced into the Sunday School.

1908 Much serious consideration was given by the general board to enlistment work.

1908 The Sunday Schools enrolled 122,000 members.

- 1908 Stake Sunday School boards were organized.
1909 Concert recitations were first printed in *The Juvenile Instructor*.
1909 The sacrament gem was probably first used.
1915 Teacher training work began in earnest with the appointment by the general board of Adam S. Bennion to write a textbook.



DAVID O. MCKAY
Chosen in 1918.

1916 Sunday School lesson textbooks were first used.

1917 Nickel Sunday became Dime Sunday.

1918 Elder David O. McKay of the Council of the Twelve became general superintendent, upon the death of President Joseph F. Smith, November 19.

1918 Sunday School conventions were stressed.

1924 Sunday Schools of the Church had 248,075 members enrolled.

1928 Effective January 1, 1929, "Church Sunday School" was established to provide gospel instruction on Sunday morning for all members of the Church. Priesthood quorums were to meet with the Sunday Schools. Kindergarten, Primary, Church History, Old Testament, New Testament, Book of Mormon, Missionary, and Gospel Doctrine classes were included.

1930 *The Juvenile Instructor* became *The Instructor*.

1933 The Deseret Sunday School Union enrolled 336,391 members.

1934 The general board officially recognized the Junior Sunday School, which had been tried in some wards and stakes for years.

1934 George D. Pyper became general superintendent, replacing Elder McKay, who became a member of the First Presidency.

1937 Stakes and wards were given official permission to determine, according to local conditions, when priesthood quorum meetings should be held.

1938 (May) Wards were authorized to keep part of their Dime Fund contributions.

1939 The general board emphasized the importance of the ward enlistment officer and the secretary.

1940 Genealogical instruction was to be given to the Sunday School, beginning January, 1941.

CAPSULE HISTORY OF THE SUNDAY SCHOOL

1940 Manuals, containing an entire year's work, replaced quarterlies as Sunday School texts.

1941 The Aaronic Priesthood Extension Plan was correlated with the ward or branch Sunday School enlistment program.

1942 (January) Union meetings were discontinued for the duration of World War II.

1943 (January 10) First "Bring a Friend" Sunday was observed.

1943 Because of shortages in materials, lesson manuals were printed on lightweight paper to aid the war effort.

1943 (January 17) Superintendent Pyper died.

1943 (March 2) Milton Bennion became general superintendent.

1943 Lesson departments were taken out of *The Instructor* to save space and make a thoroughly up-to-date magazine. All lessons were given in manuals.

1943 Teacher's supplements were introduced.

1944 (January 1) *The Instructor* was reduced to "pocket" size. Advertising was eliminated from its pages.

1944 Teachers' supplements were printed.

1947 The Deseret Sunday School Union enrolled 444,541 members, with 2,823 individual schools and 39,568 teachers.



GEORGE D. PYPER
*Ended great
work.*

1949 Sunday Schools throughout the Church observed Centennial Year. Stakes, wards, and branches commemorated the founding of the Sabbath school, with centennial homecomings. In the Salt Lake Tabernacle at April and October conferences special centennial programs were given, featuring a chorus of five hundred youthful voices.

1949 (August 26) On Richard Ballantyne's birthday anniversary, special services were conducted at his birthplace in Whitridgebog, Scotland, and at the site in Salt Lake City where the first Sunday School was held. Following the services, a painting by Arnold Friberg, depicting Richard Ballantyne's first Sunday School, was unveiled in the general board room.

1949 (September 19) George R. Hill became general superintendent, replacing Milton Bennion, who retained his position as editor of *The Instructor*.

Robert Raikes, Man of Real Sunday School Spirit

CLARIBEL W. ALDQUS

Our Heavenly Father plants in the hearts of many men a desire to help those less fortunate than



HOME OF RAIKES SCHOOL
They came from slums.

themselves. So it was with Robert Raikes, a wealthy publisher and editor, who was born in Gloucester, England, on September 14, 1735.

One evening in 1780, wearing silver-buckled shoes and his best velvet coat, Robert Raikes, led by a servant carrying a lantern to light the way, walked down Sooty Alley, a slum district in Gloucester. He was appalled at the quarrelsome, dirty, ragged children playing in the muddy streets. The obscene language they used in taunting him and the mud they threw at him only served to arouse his pity for their misery and ignorance.

Raikes learned that, at the early age of six years these children were forced to work in the shops and factories for as many as twelve hours a day. Many of them turned out to be criminals, because they lacked education and religious training. He found the children did not have to work on Sundays; and, lacking education and books, they spent the day in idleness, which leads to destruction. These conditions were aggravated by the parents, who in many cases were even worse than the children; for, instead of trying to improve conditions and help their children, they accepted crime, drunkenness, ignorance, and filth as the lot of humanity.

Raikes could see that these unfortunate children needed something

constructive to do on Sunday, something that would help them in their work and in their daily living. He decided to invite the children to meet with him and read the catechism. This was a real undertaking; for the parents and the children were suspicious of anyone who was willing to do something helpful for them, and especially without remuneration.

He started by finding a kind woman to help him by tactfully winning the cooperation of a few parents. Then, by bribing the children with money and sweets, he gathered together enough members to start a class.

He taught them to avoid the use of vile language and to keep themselves clean. One of his first rules was that the children come with clean clothes—even though they were ragged—and that they have clean hands and faces and hair neatly combed. He even bought many of them combs to use. He purchased clothing for some who needed it most. This help also served to win the confidence of the parents so that they would be willing to let their children attend the Sunday School.

The class grew larger each Sunday.

Raikes added reading, writing, and arithmetic to the curriculum and he printed pamphlets for the children to use as texts. Soon more teachers were needed and they were paid a shilling each Sunday.

In spite of this progress, Raikes had much criticism to overcome.

His friends laughed at him and called his school, "Raikes Ragged School." High church officials were against his movement and opposed him vigorously. Government officials were not in favor of education for the lower class, but Raikes persisted. Soon several influential men and women were won over to his way of thinking, and they gave of their time and money to help establish more Sunday Schools for the children.

John Wesley, founder of the Methodist Church, became very much interested in the Sunday School movement; and, besides staunchly supporting



ROBERT RAIKES
Even gave combs.

Raikes, he introduced singing into the Sunday Schools. Thus the movement spread, and many Sunday Schools were formed throughout England and Scotland.

It was Robert Raikes who stood before King George and Queen Charlotte and told them that educated children with high moral standards made better subjects. It was he who admitted girls to the school that they, too, might benefit from the teachings. It was because of his Sunday School movement that the working hours for children were shortened and children were not put into factories at

—more on page 699

History of Sunday School Lessons

The Sunday School is built around a program of instruction. Because it is intended not to entertain, but to teach, the success of the Sabbath school is dependent upon the caliber of its teachers and the quality of its lessons.

Throughout the history of Sunday Schools in every church there has been a tremendous emphasis on instruction. Richard Ballantyne said in the beginning, in relation to the first Sunday School in the Mountain West, "They [the children] ought to have the privilege of Gospel teaching, and that was the main purpose—to teach them the Gospel."

Better teaching was one of the main factors in the organization of the Deseret Sunday School Union—and of its predecessor, the Parent Sunday School Union—and has been foremost in its planning ever since.

Better teaching was one of the purposes in the mind of George Q. Cannon in the establishment of *The Juvenile Instructor*, and that purpose has never been lost. In January, 1908, in an editorial, appeared this statement: "For forty-two years *The Juvenile Instructor* has been devoted to the education and advancement of the young."

Never, at any time, has the importance of teaching been permitted to drop from a central place in the arrangements of the Sunday School.

In the early days, some spelling, reading, and the like were given a place in Sunday School instruction. The leaders in each school faced their situation realistically. Since each organization was independent of every other, little attention was given to uniformity of lesson material. To obtain uniformity was one of the purposes that led to the establishment of the Parent Sunday School Union.



JAMES E. TALMAGE
Wrote lessons.

LESSON PLANS AND PLANNING

In the same year in which the Deseret Sunday School Union was organized, *The Juvenile Instructor* started a "catechism" on the Bible and Book of Mormon. Four years

later the Union published a circular on matters of Sunday School government and procedure. In 1879 it brought out *First Book for our Little Friends*, for those too young to read the scriptures. A second book soon followed.

Lessons for the Theological class began to appear in *The Juvenile Instructor* in 1882. In 1892 Normal Training classes were started in the Brigham Young Academy in direct connection with the Sunday School program. The opening of the era of leaflets came in 1889, and by the end of a decade more than 2,500,000 of these indispensable aids had been distributed. And all this time, other helps, such as pictures, maps, and charts, were appearing. The Book of Mormon received considerable attention in these visual aids.

The Parents' Department lessons found space in *The Juvenile Instructor* in 1906; the Religion Class, in January, 1907. "Lesson outlines" were recognized as such in that same year, and before long all the classes were provided space for lessons in the official organ.

In 1915 and 1916 considerable effort was put forth in the interest of better lessons. Beginning with 1916, courses of study were administered through graded lessons assigned to Kindergarten, Primary, First and Second Intermediate, Theological, and Parents' classes. Regular textbooks were written for all departments from the First Intermediate up. Suggestions and helps for the teachers were published in *The Juvenile Instructor*. It was

at that time also that Teacher Training began to receive added attention.

In turn, "Quarterlies" came into use, to be replaced later by annual lesson texts. Only a few years ago, under Superintendent Milton Ben-nion, these were enriched with the addition of teachers' supplements.

Throughout the history of this program, some of the finest minds in the Church have produced the lesson materials.

Men and women of the caliber of Elder James E. Talmage and Lulu Greene Richards, to mention only two, have been responsible for writing the Sunday School lessons. To give credit to them



LULU G. RICHARDS
Another author.

all individually would require a great deal of space. It is enough to say that without their continued devoted service, the work of the Sunday School would almost surely fail.

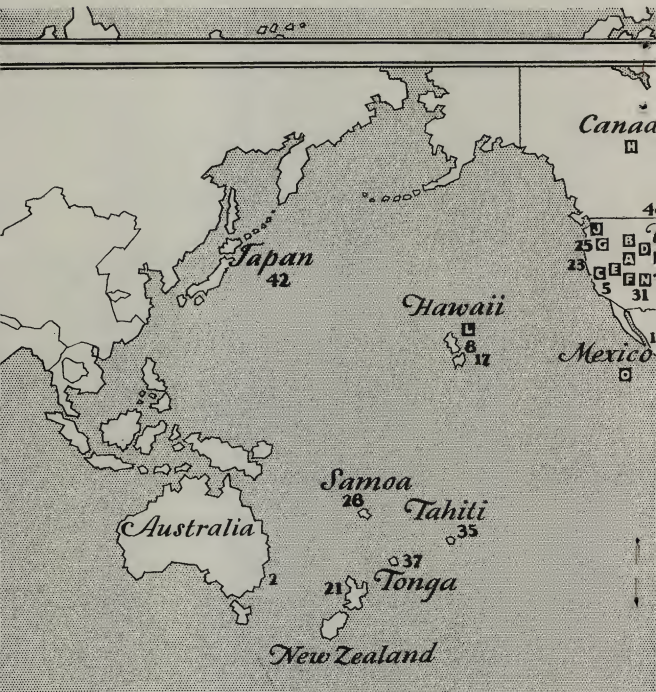
A CHILD-CENTERED SUNDAY SCHOOL

In recent years new efforts have been made to increase the value of the Sunday morning hour of instruction. The hope has been to build each lesson by adapting the materials to the ages and interests of the students. This application of sound

—more on page 707

SUNDAY SCHOOL CENTRE

STAKE AND MISSION ENROLLMENT



STAKES by state or country*

A	Stakes in Utah (1948)	214,682
B	Stakes in Idaho	72,659
C	Stakes in California	38,694
D	Stakes in Wyoming	8,736
E	Stakes in Nevada	7,027
F	Stakes in Arizona	19,325
G	Stakes in Oregon	7,487
H	Stakes in Canada	7,918
J	Stakes in Washington	4,623

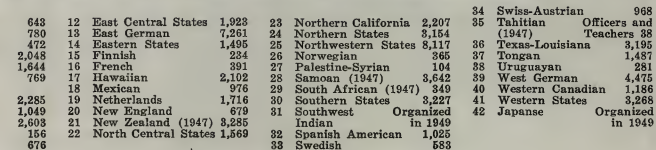
K	Stake in South Carolina	1,169
L	Stake in Hawaii	2,586
M	Stake in Washington, D. C.	2,029
N	Stake in New Mexico	1,652
O	Stake in Mexico	630
P	Stakes in Colorado	3,497
Q	Stake in Florida	2,485
R	Stake in Illinois	1,353
S	Stake in New York	890

MISSIONS

1	Argentine
2	Australian
3	Brazilian
4	British
5	California
6	Canadian
7	Central Atlantic States
8	Central Pacific
9	Central States
10	Czechoslovakian
11	Danish (1947)

*Where stakes overlap states, the state in which the stake headquarters is located is given credit.

MENT BY STAKES AND MISSIONS



Music in Latter-day Saint Sunday Schools

LOWELL M. DURHAM

WHEN Richard Ballantyne conducted his first Sunday School one hundred years ago, it is probable that he and his young



EMMA SMITH
Selected hymns.

friends joined voices in songs of praise to their Maker. It is likely that music in these early days of the Sunday School organization was taken, for the most part, from the pages of the Church hymn book which had

been prepared by Emma Smith in accordance with the revelation from the Lord, as recorded in the Twenty-fifth Section of the Doctrine and Covenants. This first Latter-day Saint hymn book was published in 1835. It acquired an English *cousin* in 1840; for one of the initial undertakings of the first missionaries to Great Britain (Brigham Young, Heber C. Kimball, Parley P. Pratt, and Willard Richards) was to publish a greatly enlarged English edition of Emma Smith's hymn book.

This English version was printed

in Liverpool, and by 1849 it had gone through eight editions. It is possible that our first Sunday Schools may have drawn largely from this eighth edition. Not until March 21, 1871, with the publishing of the fourteenth edition, were these books printed in the territory of Utah. All editions, no doubt, found their way into early Sunday Schools.

The following year, 1872, saw the publication of an interesting song book which, in many respects, was the fore-runner of our *Deseret Sunday School Songs*. Entitled *The Mountain Warbler*, it was the work of William Willes, a Sunday School officer in Salt Lake County.



EBENEZER BEESLEY
Wrote the music.

For the first time in Church history, songs for the use of children in Sunday Schools were made available in print. The books were small, half-pocket-size, and contained words only—no music. And though Brother Willes' numerous

original sets of words were excellent, one might question the music used—most of the poems were set to well-known tunes of the day, such as “Jolly Dog’s Polka,” “Uncle Ned,” “Lulu,” “John Brown,” etc.

One decade later, the Deseret Sunday School Union officially threw its weight behind the problem of music in the Sunday Schools; and on January 17, 1884, the first *Deseret Sunday School Union Music Book* was published.

According to the preface of this first edition, it contained “a large collection of choice pieces for the use of the Sunday Schools.” This marked the first time the Church had published music for an auxiliary organization.

Both music and words were included in this book. Its dimensions were approximately 5 by 8 inches—the height being 5 inches and the

width 8 inches, in contrast to our present-day variety.

The book was revolutionary in that most of the 88 selections were the “. . . production of our home composers and authors . . . [and] are adapted to



J. L. TOWNSEND
“Hope of Israel”

the capacity of Sunday School scholars of all ages, from those who belong to the infant to the members of the adult classes.”

Included in this collection were

several that remain today as our most popular Sunday School songs: “Gladly Meeting” (Evan Stephens), “Welcome, Welcome, Sabbath Morning” (R. B. Baird and Ebenezer Beesley), “Haste to the Sunday School” (words and music by W. G. Bickley), “Hope of Israel” and “The Day Dawn Is Breaking” (J. L. Townsend and William Clayson), “Improve the Shining Moments” (R. B. Baird), “Kind Words Are Sweet Tones of the Heart” (J. L. Townsend and Ebenezer Beesley), and other favorites, including “Sowing” and “Did You Think to Pray?”



WILLIAM CLAYSON
“The Day Dawn”

In 1892 the *Deseret Sunday School Union Music Book* was replaced by the *Deseret Sunday School Song Book*, also published by the Deseret Sunday School Union. I quote from the preface: “The wide circulation of the music book published by the Deseret Sunday School Union in 1884 . . . has encouraged the board to present this work.

“A very general desire having been expressed for the retention of the old favorite songs, they are here-with presented in a brand new dress, together with a number of other choice pieces, original and selected, making a collection of more than

double the number contained in the former book."

Included in the volume was a section devoted to the principles of reading music according to the Tonic Sol-fa system.

In 1909 our present book, *Deseret Sunday School Songs*, was published. It has gone through numerous editions, but remains substantially the same today as forty years ago. It has served our Sunday Schools well, but it is now out of print and in the process of being replaced by the new Church hymn book. Another era commences in the field of music in the Sunday Schools.

Until the turn of the century a small half-pocket-size book was used containing words alone, of songs appearing in the regular-sized *Sunday School Song Book*. Entitled *Children's Sunday School Hymn Book*, and printed for the young folks' benefit, it also went through many editions.

In the realm of Latter-day Saint music, there are many songs that one immediately associates with the Sunday School. Typical of our writers who produced selections with a definite Sunday School flavor was Joseph L. Townsend. He was the author of songs covering the subjects of love, fealty, valor, rewards, reverence, restoration, the Lord's bounty, and adoration of the Saviour.

The following is an excerpt from George D. Pyper's *Stories of L.D.S. Hymns*: "Actual work in a large Sunday School suggested the need of better order while partaking of the Sacrament. 'I Do Remember Thee' and 'Reverently and Meekly Now' were written for the express purpose of quieting the nervous disorders of many pupils. Edwin F. Parry and Ebenezer Beesley were happily inspired to write suitable musical settings for the words."

1849 ————— 1949

THE SACRAMENT GEM

The first sacrament gem used in the Sunday Schools of the Church, for January, 1910, was:

While of these emblems we partake,
In Jesus' name, and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

In 1914 it was brought to the attention of the general board that some schools were using musical accompaniments to the sacrament gem, and the board was asked to give an opinion regarding this. The board, after careful thought and experiment, suggested that appropriate music might be used before and after the gem, but not during it. This has since been the practice of the Church.

For many years the sacrament gem was given by a leader chosen from one of the older groups. In August, 1945, an official announcement in *The Instructor* asked that the giving of the gem by the leader be followed by its repetition by the congregation.

The sacrament gem is not a part of the sacrament service. It is intended only to help to provide a reverent attitude.—J.N.W.

History of The Instructor

J. N. WASHBURN



J. M. TANNER
Helped magazine.



HEBER J. GRANT
Was an editor.



O. J. P. WIDTSOE
He, too, used pen.

George Q. Cannon got his first smell of printer's ink as a boy in Nauvoo, while working with Elder John Taylor, editor and publisher of the *Times and Seasons* and the *Nauvoo Neighbor*. Shortly before that, Elder Cannon had arrived in Nauvoo with his father; both were converts of Brother Taylor from Liverpool. George Q.'s mother died during the voyage to America. When the father followed in death, young George went to live with the Taylors. He began to help his friend and benefactor in the publishing of the two periodicals; and that was the beginning of a notable career, the influence of which is still felt.

Returning to Salt Lake City in 1864, he reorganized the Fourteenth Ward Sunday School. He loved the Sabbath school

work; and this love, along with a keen interest in the welfare of young people, was a factor in his determination to bring forth a children's magazine. Planned for appearance at October General Conference in 1865, *The Juvenile Instructor*, the first children's magazine published between the Mississippi and the Pacific Coast, did not materialize until the first week in January, 1866, because of difficulty in getting paper from the coast. It received a hearty welcome from the isolated Saints.

The first issue of "*The Juvenile*" had only four pages, though the pages were about nine by twelve inches in size.

During the first few years, the magazine appeared monthly. Then it was published "every alternate Saturday" or "semi-monthly."

Beginning with Volume 11, it was issued on the "first and fifteenth of every month."

In January, 1889, the size was reduced to 7¼ by 10¼ inches. This was continued until the beginning of 1908, when another size was adopted—6½ by 9½ inches. And in that year "*The Juvenile*" was again published monthly, and has continued so ever since.

Other important changes have been made, however. With the issue of January, 1944, it was further reduced to "pocket" size. In that number, two further alterations were made. All advertising was taken out, and departmental material was removed to teachers' supplements, published separately. The monthly *Instructors* now have approximately fifty pages.

One of the biggest events in the history of the magazine occurred at the end of 1899 and the beginning of 1900, when the Deseret Sunday School Union Board purchased it from the Cannon family for \$5000. Brother Cannon remained editor, however, until his death the following year.

Another important development came in 1930, when the name was changed from *The Juvenile Instructor* to *The Instructor*.

THE EDITORS

A number of stalwart leaders have been responsible for the management and publication of *The Instructor*. For the most part the presidents of the Church or general superintendents have served as editors, though this has not been an invariable rule. One of the longest and most distinguished contributions was that of George D. Pyper, who served as associate editor from 1910 to 1943 and who was during most of that time in active charge of the management and policy of the magazine.

Following is a table showing the names of those who have had charge of this project:

Editors

George Q. Cannon, 1866-1901
Lorenzo Snow, 1901
Joseph F. Smith, 1901-1918
Heber J. Grant, 1918-1945
George Albert Smith, 1945-
Milton Bennion, 1945-

Assistant Editors

George Reynolds, 1901-1908
J. M. Tanner, 1901-1905
Osborne J. P. Widtsoe, 1909

Associate Editors

George D. Pyper, 1901-1943
Milton Bennion, 1943-1944

1849 ————— 1949

IT'S CHRISTMAS TIME

"The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity."—Lord Balfour

The Story of Enlistment Work

ENLISTMENT means going after the inactive. With all its advantages the Sunday School now touches only about one-half the members of the Church—only one-third attend regularly. It is the duty of Sunday School workers to go after the remaining two-thirds.

One of the most dramatic and unforgettable efforts in Sunday School enlistment highlighted the last quarter of the nineteenth century. During the years following 1878, George Goddard, William Willes, and Samuel L. Evans labored as special Sunday School missionaries throughout the Church in the interest of Sabbath school work. The stories of their visits to the wards and branches of the Church are filled with human interest and spiritual fervor.

In the same year that these brethren were sent out, four others were assigned to the Salt Lake area on similar missions. In 1892 forty-one others were likewise called to the work.

Later, enlistment work took a somewhat different form. About 1908 the officers began seriously to plan for recruiting the inactive in the smallest units, wherever the Church was organized. A house-to-house canvass was planned for each year in wards and branches with the hope of providing authorities with

the names of all Church members from four to twenty years of age. An editorial in *The Instructor* stressed the necessity of having every teacher make and keep a list of all eligible class members within the confines of the ward or branch. Under instructions issued about that time, enlistment officers were to make quarterly reports to the general board.

In June, 1941, the Presiding Bishopric announced that the Aaronic Priesthood Extension Plan would be correlated with the enlistment program of the Sunday School. *The Instructor* carried official word of this.

Enlistment plans were broadened in 1943 when efforts were made to check up on "war transients," those away from home doing war work. All such "lost" members were to be interviewed by local Sunday School workers and invited to attend services.

The foregoing, of course, merely calls to mind some of the more immediate steps being taken to promote Sunday School attendance.

An outstanding example of sustained enlistment is that in the Provo Second Ward. As far back as 1915, under the superintendency of William A. Gay, Ole E. Olsen, and Henry Booke, the Sunday School in

—more on page 673

Beginnings of Union and Faculty Meetings

THE union meeting is so much a part of the Sunday School program that we can hardly imagine Sunday School without it. Through several kinds of experiments and with numerous modifications, the union meeting has been constantly adapted to the needs of our time.

It was in the latter part of the nineteenth century that union meetings were instituted in Weber Stake; and from that time, the work has gone steadily forward. In 1908 the board decided to provide blanks for the use of stakes in reporting activities of their "unions." Also in that year a plan was adopted under which compact stakes were to hold their meetings monthly, while more scattered areas were to use quarterly or even semi-annual conventions. In 1909 steps were taken to improve the quality of teaching in the union meeting. This has always been paramount. As far back as 1909, it was recognized that the work in many stakes was below the standards desired, oftentimes appearing to lack a definite aim.

While not actually a union meeting, the joint conference of the auxiliaries, as introduced in 1918, had much in common with it. In this conference, the various auxiliaries met together periodically to be

instructed by representatives from the general boards. After fourteen years this arrangement was discontinued.

On May 20, 1930, Elder Stephen L. Richards reported to the general board that attendance at union meetings was falling off. The board believed that there was much yet to be done to improve the meetings. One difficulty was brought to the forefront on May 23, 1933, by Elder George M. Cannon. He made a report in general board meeting that some stakes were holding union meetings of various auxiliaries at the same hour. It was recommended that where different organizations had to hold their meetings on the same day, a flexible time schedule should be arranged.

On October 21, 1941, Superintendent George D. Pyper pointed out that a number of stakes were trying experiments that did not improve upon the experience of the general board over many years. He urged that stakes avoid too much innovation.

On January 20, 1942, the First Presidency issued instructions for the discontinuance of union meetings for the duration of World War II, for the work to be transferred

BEGINNINGS OF UNION AND FACULTY MEETINGS

to the ward weekly report and business meeting. Stake boards could continue to meet in cases in which transportation problems did not in-

Through the years, there has been a great deal of discussion of ways and means of carrying on good union meetings, but there has



SUNDAY SCHOOL FACULTY MEETING

A war emergency introduced a new meeting.

terfere. The general board would henceforth communicate by mail.

Later, the report and business meeting became officially the ward faculty meeting. The faculty meeting, however, provided for teacher improvement instruction in addition to the business phase of the meeting. Some observers believe that the faculty meeting has been less effective than the union meeting, and many have welcomed the return of the "unions."

never been any uncertainty as to the ends to be achieved. Paramount among them are (1) inspiration, (2) improvement in teaching methods, (3) helps for specific lessons to be presented, and (4) use of enrichment material. The way in which these ends are to be achieved may be left largely to local authorities, according to their circumstances; but these objectives represent the minimum—J.N.W.

History of Teacher Training

“BEHOLD, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion, . . .” (Doc. and Cov. 97:3.)

Here is divine approval of the preparation of teachers and preachers. The Lord wanted his people to know that proper instruction is at the center of proper living.



KARL G. MAESER
Taught teachers.

A Sunday School is no better than its teachers. It is indeed fortunate that Sunday School teachers have enthusiasm and a large measure of inspiration to make up for their lack of technical training; for, by and large, the teachers in our Sabbath schools are less well-trained and less experienced than those in the public schools.

From the beginning, this has been a matter of grave concern to Church leaders, for, in addition to the School of the Prophets, there was a School of Elders in Kirtland in 1834. As early as 1832 the Saints were actively promoting common schools.

One of the earliest attempts to improve teaching as a specialized

activity was made in 1892 and 1893. Dr. Karl G. Maeser, himself a great teacher, had for some time advocated normal training for Sunday School teachers. With the approval of the general board, in the winter of 1892 a normal training course was set up at the Brigham Young Academy in Provo. Sunday School teachers from many stakes were called to attend it. Later it was opened to missionaries as well. It offered work in psychology, pedagogy, doctrines of the Church, and other essential subjects.

This was teacher training in earnest, though but a beginning. No sustained effort was made by Sunday School authorities to prepare teachers until 1915, when Adam S. Bennion was chosen to prepare teacher training lessons for the following year. A Teacher Training Department appeared in *The Juvenile Instructor*, with Brother Bennion as the main contributor. However, David O. McKay, James E. Talmage, Howard R. Driggs, Milton Bennion, and Edward P. Kimball also prepared some lessons. For a time Brumbaugh's *The Making of a Teacher* served as a text; but late in 1918 the manual, *The Art of Teaching*, by Howard R. Driggs, came into use.

In March, 1916, Superintendent David O. McKay advised bishops

HISTORY OF TEACHER TRAINING

that the Sunday School would provide teacher training classes for all auxiliaries. The text was to be Brother Driggs' book. In 1920 a survey was made in twenty-nine stakes, inquiring, among other things, about the status of teacher training.

In 1921, *Fundamental Problems in Teaching Religion*, by Adam S. Bennion, became the basis of teacher training courses. In 1923 a series of lessons in *The Juvenile Instructor*, "How We Learn," by L. John Nuttall, was used. From 1928 to 1933, Adam S. Bennion's book, *Principles of Teaching*, was the basic text. From 1934 to the present, John T. Wahlquist's *Teaching as the Direction of Activities* has been used. In 1947, Howard R. Driggs' *The Master's Art* was adopted.

In 1948, *Supplement to the Sunday School Teacher Training Course*

was first issued. It contains suggested lesson topics for teacher trainees who are to teach small children and also for those preparing to instruct older children or adults.

As an essential part of its program of teaching the gospel, the Sunday School still has the responsibility of carrying on the work of training prospective teachers for all Church organizations. At present, teacher training classes are organized on a stake basis with a stake class, or on the institute plan, or in wards wherever practicable. Where none of these plans is feasible, the cadet plan is recommended, in which trainees are assigned to successful teachers for experience and instruction.

The objectives of teacher training are two—recruitment of new teachers, and training of the recruits.—J.N.W.

1849 ————— 1949

FOURTEENTH WARD SUNDAY SCHOOL

On Sunday, September 11, the Fourteenth Ward of Salt Lake City held its centennial celebration of the founding of the Sunday School, dedicated to all those who have served as officers and teachers, and giving special honor to Richard Ballantyne, the first superintendent.

The first annual celebration in the Fourteenth Ward was held in 1927 at the request of George D. Pyper, then second assistant general superintendent of the Sunday School, and is carried on under the present superintendent, George W. Charles.

1849 ————— 1949

FIRST SUNDAY SCHOOL

"It is proper to correct the error that our first Sunday School was held in a log house. In fact it was of stone foundation, adobe walls, and dirt roof. No photograph was ever taken of it."—George D. Pyper, *The Instructor*, Aug., 1942.

Libraries from the Start

WENDELL J. ASHTON

MINUTES of that historic meeting in Great Salt Lake City on November '11, 1867, where the

Named to the committee were Brigham Young, Jr., chairman, and George A. Smith, both apostles, and



TEACHING AIDS IN ACTION**
For teachers, mountains of pictures.

Deseret Sunday School Union* was organized indicate that but one committee was appointed. It was "a Committee to examine and decide upon books suitable for Sunday School libraries."

*The original name was The Parent Sunday School Union Society.

**Book of Mormon class in Mt. Pleasant Ward, North Sanpete Stake (Utah); Mrs. Marie M. Barton, teacher.

Albert Carrington, who became an apostle three years later.

President Brigham Young, presiding at that meeting, spoke on selection of books for Sunday School libraries.

Five years after the organization of the Sunday School Union, there were 8,645 books in the libraries of the 149 schools reporting—an aver-

age of 58 books to a library. Pictures were not too plentiful in the early years, but teachers nevertheless brought in visual aids for making the lessons live.

So far as is known, the first visual aids published by the Deseret Sunday School Union were released in the form of large Book of Mormon colored charts (pictures) during the 1890's. Prizes totaling \$240 attracted beautiful paintings from artists of the Church. The best ones were reproduced through lithographing. Miniature reproductions—40,000 sets of them—were also published. About the same time some similar charts, or pictures, on Bible subjects were distributed by the Union.

From those early beginnings, the general board has made available

veritable mountains of useful pictures, maps, charts, and (more recently) films for classroom teachers.

One of the latest sets of pictures prepared under the direction of the general board is a set of 97 colored Church history pictures, 8 by 10 inches, released in 1947.

Much library assistance has come through the Librarians' Department in *The Instructor*.

In recent years, elaborate visual aids exhibits, a visual aids institute, and a 44-page *Librarian's Guide Book* (published in 1948) have been presented by the general board.

Sunday School libraries have served well through a century. With a flood of new teaching devices looming on the horizon, they should provide even more in the decades ahead.

1849 ————— 1949

THE STORY OF ENLISTMENT WORK

(Continued from page 667)

that ward had twenty members with perfect attendance for the year. In 1933 there were 171 who had not missed a single day!

Much more remains to be done in bringing additional souls into the Sunday School sphere.—J.N.W.

1849 ————— 1949

THE SACRAMENT IN THE SUNDAY SCHOOL

To learn that the sacrament has not always been part of the Sabbath morning service will doubtless be a surprise to some. Though the first Latter-day Saint Sunday School following the migration to the West was held in 1849, it was not until twenty-eight years later, in 1877, that the sacrament became a regular part of the Sunday program.

In that year the First Presidency directed that the sacrament service be conducted each Sunday morning; and from that time the practice has been followed, though there appear to have been some wards that for a time complied intermittently.—J.N.W.

The Home Sunday School

PERHAPS no development in recent Sunday School history has been more significant than the growth of



CHARLES A. CALLIS
Started hundreds.

the Home Sunday School. It is doubtless true that throughout the years, Sabbath schools have been held in the homes of Saints and friends in the mission fields; nevertheless, the Home Sunday School, now important in the program of the Sunday Schools, is a comparatively new thing.

Elder Charles A. Callis, presiding over the Southern States Mission for over a quarter of a century, directed the spread of Home Sunday Schools in his mission to a point where a very high percentage of baptisms came as a direct result of their influence. Hundreds of such organizations, offering worship to small groups—a family or neighboring families—increased Church attendance, the payment of tithing, and ordination to the priesthood and brought other evidences of greater religious activity.

Wendell J. Ashton, in an article in the Church Section of *The Desert News*, for July 1, 1944, wrote:

"The Home Sunday School program in its present form, however, found its beginning in the North Central States during the presidency there of Elder Wilford D. Richards."

Elder Joy F. Dunyon, a district president in the North Central States in a territory embracing 100,000 square miles, was deeply concerned over the impossibility of taking the gospel to Saints scattered in that large area. Then the idea came to him that, though missionaries were few in number, there was nothing to keep them from writing the gospel to the Saints.

The *Liahona*, for February 26, 1935, paid tribute to this experi-

ment in the following words:

"Elder Joy F. Dunyon, mission supervisor of Sunday Schools and Mutuals, reports the beginning of a new project in the Sunday School.



JOY F. DUNYON
His idea grew.

He has begun what is known as a correspon-

dence Sunday School for those who are away from contact with organized branches or missionaries."

Others were doubtless using various expedients to make contact with

—more on page 681

History of the Junior Sunday School

MARIE FOX FELT

"THE Little Sunday School." That is what the good people of Springville, Utah, called it; and School," Brother Hill tells us. "There simply was not room enough for everyone in the large white



JUNIOR SUNDAY SCHOOL IN ACTION*

Early ones, too, had an overflow.

the memory of what happened there is still vivid in the mind of George R. Hill, general superintendent of the Deseret Sunday School Union.

"It was an overflow Sunday

meetinghouse which housed the Springville Sunday School before the division of the wards; therefore a 'Little Sunday School' was

*Junior Sunday School in Bountiful Fifth Ward, South Davis Stake (Utah).

organized with full-statured officers.

"Brother Oscar Mower was superintendent, Eugene Dalton was first assistant, and Elial Curtis was second assistant. There was a secretary and a chorister. Ella Wheeler (Reynolds) was that chorister."

This class met in the Seventies' and Elders' Hall, which, according to A. Wm. Lund, assistant Church historian, was built in 1888. The first Little Sunday School meeting of record was held in it September 26, 1890.

At a preparation meeting held once each week, Brother Mower assisted the teachers in preparing suitable lessons for these younger groups.

April 7, 1896, marked the end of the "Little Sunday School," according to the records of Sister Zabina Alleman, who had been serving as a teacher there.

A similar Sunday School, known as the Primary Sunday School, was held at Huntsville, Utah. Elizabeth McKay Hill, who was one of the pupils there, tells us that her brother David (President David O. McKay) served as secretary of the Huntsville Ward Sunday School in 1889, at the time this Primary Sunday School was held. The older people met in the ward house and the small children in the Old Rock School House with Sister Sarah Scow in charge.

In the summer of 1908, soon after Whitney Hall was built, the Eighteenth Ward, Salt Lake City, Utah, organized a Junior Sunday

School. It was done under the leadership of Ezra T. Stevenson of the Bishopric. H. L. Nelson, Sunday School superintendent, was in charge.

About 1915, Forest Dale Ward in Granite Stake, Salt Lake City, Utah, organized a Junior Sunday School under the direction of Superintendent Clarence M. Cannon. He was followed in 1918 by Superintendent R. Leo Bird. Serving under Superintendent Bird, Inez Witbeck brought this Junior Sunday School to such a state of superiority that the Granite Stake Sunday School Board decided to use it as a training center for the teachers from other wards in the stake. Ina Johnson tells us that a teacher would come and serve in Forest Dale Ward for a month, receiving there the necessary training. She would then return to her own ward and put into practice what she had learned. Within the next year Junior Sunday Schools were organized in other wards throughout the stake, with Farmers Ward (now McKinley Ward), Waterloo Ward, and Sugar House Ward leading out.

Recognizing the need for and the value of Junior Sunday Schools, the Deseret Sunday School Union Board, in the November, 1934, issue of the *Handbook*, printed instructions there for their organization and conduct.

On September 29, 1942, Reuben D. Law was made coordinator of the Junior Sunday School departments on the Deseret Sunday School Union Board. The purpose of this

new office was to unify the work of the Nursery, Kindergarten, and Primary Departments, in order that the Junior Sunday School would become more effective in the lives of the children involved. On December 4, 1945, Brother Law was released to become bishop of University Ward, Provo, Utah. He was succeeded in this office on the general board by Eva May Green.

Under the leadership of Sister Green, much progress has been made. We find in 1949 a greater appreciation of the spiritual needs of little children and better planning for them in the construction of new ward meetinghouses. In many of them, specially constructed quarters are provided for the Junior Sunday School and its classes. We pay tribute in this issue to the Junior Sunday School of Driggs Ward, Teton

Stake, Driggs, Idaho, as our example in this history-making year of the progress made in the interest of little children.

The latest reports in the secretary's office of the Deseret Sunday School Union show that there are 569 Junior Sunday Schools operating as part of the great Sunday School system of the Church of Jesus Christ of Latter-day Saints.

In this year of 1949 we salute all those who have contributed their time in behalf of the little children of this great Church. We look forward in the future to even greater achievements through increased knowledge of little children and their spiritual needs—this knowledge will be expressed through better planning, better building, and better teaching.

1849 ————— 1949

THE TWO-AND-A-HALF-MINUTE TALK

It was probably about 1936 that the two-and-a-half-minute talk really came before the Sabbath school as a golden opportunity for young people—prospective officers, parents, and missionaries—to improve themselves and enhance their usefulness.

Officially the exercise has three objectives:

1. To aid young people in choosing and formulating a speech topic.
2. To give them experience in the use of spoken language.
3. To give them, and through them the congregation, information pertaining to the Church and its teachings and doings.

It is expected that speakers will apply as many as possible of the rules of effective speaking. For the most part, only the younger members of the Sabbath school should be given such assignments. Authorities have repeatedly urged that speakers should not read their materials. Let boys and girls choose and make their own talks, with good guidance, of course, and give them, not read them, in their own words. Naturally, the best results are being obtained where the young people have earnest adult help and encouragement.—J.N.W.

Sunday School Headquarters Through a Century

WENDELL J. ASHTON

THE nerve center of all Sunday School activity in the Church is the office of the general board.

In this the centennial year of the Sabbath school, most of the rooms



EDWARD L. SLOAN

First secretary.

in this office are situated in the historic Brigham Young Memorial Building, formerly a part of the Latter-day Saints College campus. It is a rather ornate red brick building, three stories high, directly east across Main Street from the Salt Lake Temple. To Sunday School superintendents and secretaries everywhere the designation is simply: "50 North Main Street, Salt Lake City, Utah."

It is a busy place. There, records are compiled and kept. Annual reports, in large bound books, extend all the way back to 1872, when the Deseret Sunday School Union really began to function. With the flip of a few pages, the executive secretary can tell you how many persons belonged to your grandfather's Sunday School years ago in an Arizona

desert or in the tall pines of Idaho. Every year, the general board office totals figures on reports from branches and wards and missions and stakes around the globe. The totals are balanced, and the records filed. But that is not the end of them. The office is frequently pulling out the large, black books and making surveys from them for the board. For example, the board might be discussing stake board functioning. A survey from the records will tell board members how many visits each stake board has made during the year, the number of persons on each board, the number of Sunday Schools in each stake, and other facts and figures that will better enable board members to make wise decisions.

There are other records, too. Minutes of general board meetings are carefully written and compiled in leather-bound volumes. There are files of reports of board members to stake conventions, correspondence with stake superintendents, and reports of Sunday School visits.

At Sunday School headquarters, *The Instructor* is edited and its distribution supervised. The same is true of lesson manuals and supplements. During 1949, there have

SUNDAY SCHOOL HEADQUARTERS THROUGH A CENTURY

been approximately 200,000 manuals and 27,000 supplements distributed, from Australia to Britain, and throughout the United States. (In countries where languages other than English are spoken, translations are often made of the lessons.)

Sunday School finances are carefully checked at headquarters, and a large library is maintained. Interviews with stake leaders are held, and plans and details for Sunday School functions such as tabernacle programs are made. Ditto and mimeograph machines are whirring away — on circulars for Sabbath school workers.

Your Sunday School headquarters is a busy place, all right—with a staff today of ten.

Most of their activities are directed by the executive secretary, functioning under the supervision of the general superintendency and general treasurer.

The first general secretary was brilliant, Irish-born Edward Lennox Sloan, who had assisted the first general superintendent, George Q. Cannon, in editing the *Millennial Star* in the British Mission during the 1860's. Edward had left school when he was but twelve to learn the weaving trade and while at the loom studied Latin. He read volumes of history, poetry, and theology; and by the time he was twenty a book of his own verse had been published. He later became founding editor of the old Salt Lake Herald, dying suddenly at 44 years of age in 1874.

Elder Sloan served as Sunday School general secretary during 1867-1872. The executive secretary now is Richard E. Folland. A complete list of secretaries at Sunday School headquarters follows:

Edward L. Sloan	General Secretary	1867-1872
George Goddard	Corresponding Secretary	1867- ?
Robert L. Campbell	Corresponding Secretary	1867- ?
John Maiben	General Secretary	1872-1875
William McLachlan		1875-1875
Levi Richards	General Secretary	1875-1890
Thomas Champneys	Assistant Secretary	1875-1878
John C. Cutler	Assistant Secretary-Treasurer	1878-1897
John M. Whitaker	General Secretary	1890-1897
George D. Pyper	General Secretary	1897-1900
Leo Hunsaker	Assistant Secretary-Treasurer	1897- ?
Horace S. Ensign	General Secretary	1900-1901
George D. Pyper	General Secretary	1901-1918
Lawrence W. Richards	General Secretary	1919-1921
Albert Hamer Reiser	General and Executive Secretary	1921-1942
Wendell J. Ashton	General Secretary	1942-1947
Richard E. Folland	Executive Secretary	1947-

A Century of Financing the Sunday Schools

WALLACE G. BENNETT

THE financial history of the Sunday Schools of the Church is linked with the growth of the movement from Richard Ballantyne's first class to the modern organization of over 400,000 members.



JOHN F. BENNETT
Nickles to dimes.

Prior to 1891, only two known general calls were made upon the Sunday Schools for funds. One was a request for funds to publish a catechism for use among the native Hawaiian Saints. Jubilees, concerts, excursions, and the sale of publications were the only sources of funds before the "Nickel Fund" was established.

"Nickel Day" began in 1891, when Sunday School members were invited to contribute five cents each for the benefit of the Union. Stake Sunday School organizations retained 20 per cent of the amount collected in their stakes.

In 1902 the general board offered ten bound volumes of *The Juvenile Instructor* to each stake having a

100 per cent nickel-day donation in to the general offices by December 15. Twenty-one stakes qualified for the prize.

General treasurers of the Sunday School have been William McLachlan, 1872-1875; George Reynolds, 1876-1907; John F. Bennett, 1907-1938; and Wallace F. Bennett, 1938 to the present. In 1917, during John F. Bennett's administration, the nickel fund was changed to a "Dime Fund" to take care of the needs of the growing organization.

The influenza epidemics in 1917 and 1918 caused the dime fund collections to shrink during those years and posed real problems for the financial leaders.

The dime funds finance the service activities of the general board, the production and distribution of free literature, the general conference programs in the tabernacle, and the travel of general board members. *The Instructor* and lesson manuals provide additional revenue.

At October conference in 1929, the First Presidency announced changes in Sunday School and priesthood schedules which necessitated the immediate preparation of new lessons. These were published in single leaflet form for several

months until manuals could be prepared. The leaflets were sold for twenty cents per set. *The Instructor* had been paying its way from 1922 until 1929 when teachers began to abandon it for the new lesson leaflets.

John F. Bennett, treasurer for thirty-one years, is credited for being largely responsible for the sound financial condition in which the Sunday School has been since World War I.

The third Sunday in September has for many years been "Dime Fund Collection Sunday." Goodwill letters have been frequently furnished by the general board to aid wards in their collections. A 200 per cent dime fund collection was obtained in 1935 by the Iona Ward

in the Idaho Falls Stake, which enthusiastically followed plans suggested by the general board. In 1946 the branch in the leper colony at Kalaupapa was the first in the Hawaiian Mission to submit its dime fund. The fifty members of the branch sent in four times their quota.

Wallace F. Bennett has worked out plans now in operation which help the ward Sunday Schools to benefit from the Dime Fund collections. The ward remits to the stake all collections up to five cents per person for the ward population. What is collected over this amount is retained in the wards. The stake Sunday School board retains 20 per cent of the funds it receives from the wards and forwards the remaining 80 per cent to the general board.

1849 ————— 1949

THE HOME SUNDAY SCHOOL

(Continued from page 674)

members of the Church in far-away places. Such expedients were not, of course, confined to the missions.

In 1945 the general board took official cognizance of these efforts by appointing a committee to supervise the work and prepare uniform lessons, a new one for each year.

"Thus," to quote again from

Brother Ashton, "a unique Sunday School army, reaching into remote frontiers heretofore untouched by the gospel message, marches along."

Richard E. Folland, Executive Secretary for the Deseret Sunday School Union, reports that almost every mission now has Home Sunday Schools.

—J.N.W.

1849 ————— 1949

The successful teacher ever views his calling as an opportunity—not as an obligation. To associate with young people is a rare privilege; to teach them is an inspiration; to lead them into the glorious truths of the gospel of Jesus Christ is heavenly joy itself.—Adam S. Bennion, *Fundamental Problems in Teaching Religion*.

General Superintendencies of the Sunday School



GEORGE Q.
CANNON
First Leader



GEORGE GODDARD
Assistant



JOHN MORGAN
Assistant

THE Sunday Schools of the Church through a century have had seven general superintendents.

They are eminent leaders—outstanding in Sabbath school achievement as well as in other fields. Two (Lorenzo Snow and Joseph F. Smith) have been presidents of the Church. Two others (George Q. Cannon and David O. McKay) have served in the First Presidency of the Church. One (George D. Pyper) was a leading figure in Utah's music, literature, and drama. Another (Milton Bennion) has been internationally recognized as an educator and thinker. The present

general superintendent (George R. Hill) has been a Boy Scout leader in Utah, where world-wide Scouting reaches its pinnacle of achievement.

The Instructor during this Centennial Year has featured pictures and brief biographies of all general superintendents of the Sunday School. Some of the assistants in the general superintendency have also been highlighted. In their ranks, too, have been some all-time Church stalwarts.

All past and present members of the general superintendency include:

SUPERINTENDENTS

George Q. Cannon	November, 1867	to	April, 1901
Lorenzo Snow	May, 1901	to	October, 1901
Joseph F. Smith	November, 1901	to	November, 1918

GENERAL SUPERINTENDENCIES OF THE SUNDAY SCHOOL

David O. McKay	December, 1918	to	October, 1934
George D. Pyper	October, 1934	to	January, 1943
Milton Bennion	March, 1943	to	September, 1949
George R. Hill	September, 1949	to	

FIRST ASSISTANTS

George Goddard	June, 1872	to	January, 1899
Karl G. Maeser	January, 1899	to	February, 1901
George Reynolds	May, 1901	to	May, 1909
David O. McKay	May, 1909	to	November, 1918
Stephen L Richards	December, 1918	to	October, 1934
Milton Bennion	October, 1934	to	March, 1943
George R. Hill	March, 1943	to	September, 1949
A. Hamer Reiser	September, 1949	to	

SECOND ASSISTANTS

John Morgan	June, 1883	to	July, 1894
Karl G. Maeser	July, 1894	to	January, 1899
George Reynolds	January, 1899	to	May, 1901
J. M. Tanner	May, 1901	to	April, 1906
David O. McKay	January, 1907	to	May, 1909
Stephen L Richards	May, 1909	to	November, 1918
George D. Pyper	December, 1918	to	October, 1934
George R. Hill	October, 1934	to	March, 1943
Albert Hamer Reiser	March, 1943	to	September, 1949
David Lawrence McKay	September, 1949	to	

—W.J.A.

1849 ————— 1949

THE SUNDAY SCHOOL'S NUMBER ONE CHAMPION

(Continued from page 648)

No one places more value on the effectiveness of Sunday School training in the life of an individual than does President Smith. He has often borne testimony of the influence of his Sunday School training in his own life and in the lives of his loved ones. The gospel of Jesus Christ is the dearest thing in his life; and this great organization has the re-

sponsibility of teaching its principles of truth and righteousness to all members of the Church, young and old.

President Smith knows through personal experience the worth of the great world-wide Sunday School program, and that is why this centennial year finds him its number one champion.

Our Sunday School Pioneers—1867 to 1900 *

KENNETH S. BENNION

So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.—John 21:15.

IT is fortunate for mankind that there have been, throughout history, men and women who have had the vision and the courage to look beyond the limits of their own interests, to see the needs of their fellow men, and to perform personal services — without financial remuneration — that have brought light, courage, and inspiration to the hearts of their own and following generations.

Among the valiant leaders in this dispensation there have been many who devoted themselves to the cause of spreading truth and righteousness, and of exposing the folly of evil to the bright sunlight of understanding. Richard Ballantyne was such a man; and we particularly honor him this year for starting the great Sunday School work in the Rocky Mountains, and for continuing in that cause throughout long and fruitful years.

Shortly after this beginning, George Q. Cannon, returning home from the mission field, caught a

clear vision of the importance of Sunday School work and threw into it his remarkable powers of organization and guidance. His founding of the Sunday School magazine, known at that time as *The Juvenile Instructor*, makes one of the great stories of our early history. He became, in 1867, the first general superintendent of the Deseret Sunday School Union, and continued in that position until his death in 1901. Undoubtedly one of his greatest contributions to the Sunday School cause was the selection of associates who possessed true qualities of leadership. It would be impossible, however, to over-emphasize Elder Cannon's own contributions—physical, mental, and spiritual — in meeting and solving Sunday School problems.

Nowadays, the Sunday School is an accepted fact. But in our early history, it was necessary to promote the idea among the wards and communities; to sell subscriptions to *The Instructor*, lesson materials, and songbooks; and to get cash contributions for general expenses, that

*See *The Instructor* for May, 1949, for a complete list of general board workers from 1867 to the present time.

the needs of the growing organization might be met. Some of the ablest members of the board were appointed to the finance committee. They raised funds by direct solicitation and by preparing programs, festivals, and excursions that would bring in money to help meet necessary expenses. Members of that committee were often among the most talented of the community; yet they gave freely of their time and abilities in the interests of the great Sunday School cause.

In order to visit outlying wards and branches, members of the board had to travel long distances by team and wagons or buggies. What a contrast between trips made then and these we make today! At that time the journey to St. George took as much as six days, under the most favorable conditions of weather and roads. That meant a total of at least two weeks for the "Sunday School missionaries." Nowadays, members of the board assigned to St. George leave Salt Lake City at noon or later Saturday, hold meetings all day Sunday, leave "Dixie" about 4:30 Sunday afternoon, and drive back to Salt Lake that night. Or, occasionally they fly to Los Angeles, San Francisco, or Portland in three or four hours.

Our early board members had to work out uniform methods of procedure for conducting Sunday School sessions. They had to plan and prepare, for the first time, suitable lessons and lesson helps—and then get local workers to follow their programs with some degree of

uniformity. In order to stimulate interest in the work, they conducted "union" meetings, which were attended by Sunday School workers from widely extended areas. These meetings were events of major importance, and were designed to stimulate the workers to renewed effort, that they might return to their home wards and impart to their fellow workers some of the zeal felt by the great Sunday School leaders of that day.

So thoroughly convinced were our early board members of the importance of the Sunday School that they considered no effort too great, no problem too difficult. The care and thoroughness with which they went about their work might well serve as a guide to those of us, whether ward, stake, or general workers, who follow after them. These stalwart men gave of their time and talents "beyond the call of duty." They received no pay; but like Paul, earned their living by the skill and strength of their own hands. No matter how many hours a day might be required in the earning of their daily bread, they yet found time and strength to study the gospel, to write, to travel, and to carry messages of truth to Sunday schools scattered in ever-increasing numbers throughout the land.

We owe these workers a debt of gratitude—a debt that can be paid only by our serving well in whatever capacity we can in the cause that meant so much to them: that of feeding the lambs of the Master.

The General Board in The Centennial Year.



STEPHEN L.
RICHARDS
Adviser



JOHN A. WIDTSOE
Adviser



MILTON BENNION
Retiring Head

YOUR Deseret Sunday School Union Board in the centennial year of the Sabbath school includes educators, business leaders, attorneys, housewives, scientists of note, authors, musicians, and men who have distinguished themselves in national, state, and municipal government. All are faithful Latter-day Saints.

During the centennial year, Sunday School workers everywhere have paid respectful tribute to one of the all-time stalwarts in the cause: Milton Bennion, retiring general superintendent. Brother Bennion was released on September 19, after serving forty years as a member of the general board, fifteen years in the general superintendency, and more than six years as general superin-

tendent. He was released by the First Presidency at his own request, because of a physical disability.

Sustained to succeed Brother Bennion was George Richard Hill, who had been a member of the general superintendency for fifteen years.

A. Hamer Reiser, former general secretary and second assistant, became first assistant; and David Lawrence McKay, general board member, became second assistant.

Wallace F. Bennett was retained as general treasurer, and Richard E. Folland as executive secretary.

Elders Stephen L. Richards and John A. Widtsoe of the Council of the Twelve remain as advisers.

Pictures of members of the general board follow.—W.J.A.



George R. Hill
Gen. Supt.



A. Hamer Reiser
First Asst. Gen. Supt.



David L. McKay
Sec. Asst. Gen. Supt.



Wallace F. Bennett
Gen. Treas.



Richard E. Folland
Exec. Sec.



Adam S. Bennion



Inez Witbeck



Lucy Gedge Sperry



Marie Fox Felt



Gerrit De Jong, Jr.



Carl F. Byring



Earl J. Glade



Don B. Colton



Thomas L. Martin



Wendell J. Ashton



Edith Ryberg



Marion G. Merkley



A. William Lund



Archibald F. Bennett



Kenneth S. Bennion



J. Holman Waters



H. Aldous Dixon



Leland H. Monson



Alexander Schreiner



Lorna Call Alder



Margaret Ipson



Nellie H. Kuhn



A. Parley Bates



William P. Miller



Ralph B. Keeler



Vernon J. LeeMaster



Claribel W. Aldous



Eva May Green



Melba Glade



Addie L. Swapp



W. Lowell Castleton



Hugh B. Brown



Henry Eyring



Carl J. Christensen



Hazel Fletcher Young



Hazel W. Lewis



William E. Berrett



Lowell M. Durham



Florence S. Allen



Beth Hooper



A. LeRoy Bishop



Wilford Moyle Burton



Asahel D. Woodruff

Special Centennial Events

THE Sunday School has fittingly observed its centennial. Throughout the year its historic significance has been stressed. Numerous newspaper notices and articles have appeared, considerable correspondence has been sent, and appropriate ceremonies have highlighted important days.

At the April General Conference the Sunday School evening session was extremely impressive, marked as it was by tributes to leaders past and present. An outstanding feature of the service was the singing of the Centennial Chorus, composed of nearly five hundred young people from twelve through seventeen years of age and directed by Vernon J. LeeMaster. Equally memorable was the opening of the box containing documents and other treasures from fifty years before.

On May 24 the Deseret Sunday School Union General Board held its homecoming at the Garden Park Ward Chapel. Most of the General Authorities and their partners, as well as Sunday School authorities, were present. Special invitations had also been sent to all living former general board members, some of whom came from as far away as California. Everyone enjoyed a dinner and program.

Beginning with the second Sunday in July, A. Hamer Reiser of the general superintendency gave thir-

teen weekly talks over KSL radio facilities on the subject, "A Century of Gospel Teaching."

Pioneer Day was celebrated as usual in Salt Lake City. One of the outstanding floats in the parade was that from the Salt Lake Fourteenth Ward, representing the first Sunday School in the Rocky Mountains.

An account of the celebration in Salt Lake City will be found in the November, 1949, issue of *The Instructor*, on page 548.

At the recent general conference in October, the Sunday School again presented an excellent program. The highlights were an address, "The Sunday School Looks Forward," by President David O. McKay, songs by the Centennial Chorus, and the showing of the Centennial Box, made from woods contributed by missions of the Church. The box, to be opened in 1999, contains numerous messages, documents, and mementos of our time and will be sealed at the close of the year.

During the year, numerous branches, wards, and stakes held homecomings for former officers and teachers, as part of the general Centennial program.

The last observance of the year will be special Sunday School programs in the wards and branches of the Church on Sunday evening, December 4.



FRIBERG PAINTING OF BALLANTYNE SUNDAY SCHOOL

After a parade and program, a masterpiece was unveiled.

The Centennial Committee of the general board includes Kenneth S. Bennion, Lowell M. Durham, Marie Fox Felt, Claribel W. Aldous, and

Wendell J. Ashton, chairman, with A. Hamer Reiser as adviser and Richard E. Folland as executive associate.—J.N.W.

Members of the First Latter-day Saint Sunday School



JOSEPH S. HORNE
Last of the first.

ON October 8, 1899, at the jubilee of the Sabbath schools of the Church, a number of the members of Richard Ballantyne's original Sunday School were present. A roll, said to be complete, was read by Secretary George D. Pyper. The roll was as follows:

Angus M. Cannon
Joseph J. Taylor
Jacob Peart
Henry Horne
John T. Rich
John Turnbow
George J. Taylor
David H. Cannon
James Phelps
Joseph S. Horne
(last surviving member)
Richard Taylor
George A. Peart
R. Frank Turnbow
Samuel H. B. Smith

Mary Ann Taylor
Emily Hoagland Cannon
Adelia West Hoagland
Martha Van Cott Price
Elizabeth Hoagland Cannon
S. A. Whitney
Margaret Oakley Best
Elizabeth Pugmire Taylor
Sophronia Turnbow Carter
Ann Longstroth Whitney
Augusta Braddock Clayton
Lydia Phelps Thorpe
Olive Peck
Sarah J. Cannon
Leonora Cannon Gardner

At the first Sunday School, Brother Ballantyne was, of course, in charge. *The Jubilee History*, from which the names are taken, makes no mention of Sister Ballantyne. It is strange, indeed, if she were not present.

The lesson was simple. Nevertheless, the significance of the event was great.

—J.N.W.

Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS

AND MARGARET IPSON

PRICELESS HERITAGE

"There is no such Sabbath school group in all the world as we have in the Church of Jesus Christ of Latter-day Saints. It is marvelous what has been accomplished, and its teaching has been so adjusted that anybody, old or young, may find development and uplift in it."

—President George Albert Smith
Conference Report, April, 1946.



SEEK GUIDANCE

"There is a way to every human heart, and the Lord will show you that way if you will be humble, prayerful, and study His holy word."

—President and Sunday School
Superintendent, Lorenzo Snow
Quoted by Oscar A. Kirkham
Conference Report, April, 1945.



LOOKING FORWARD

"When we have done our work here, we shall then join our friends in the eternal worlds, and engage in acts more vast, more mighty, and that will require more energy than the works we are now engaged in."

—President John Taylor
Juvenile Instructor, Feb. 1, 1890.



LIVE THE GOSPEL

"No man can teach the gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it."

—President Heber J. Grant
Gospel Standards, page 72.



SUPREME REWARD

"We who labor in the Sunday School receive the supreme reward of knowing that we have shaped human lives for good."

—John A. Widtsoe,
Adviser to the Board
The Instructor, April, 1945.

MASTER YOURSELF

"To be master of one's own thought and conduct—. . . Should be a major purpose of all education."

—Superintendent Milton Bennion
The Instructor, April, 1947.

1849 ————— 1949

BE WORTHY OF IMITATION

"Man should strive diligently to make his life useful. He should speak the truth, live honestly, practice virtue and set an example in all things worthy of imitation."

—Wilford Woodruff
Journal, March 1, 1860.

1849 ————— 1949

TEACH FAMILIES

"Teach your families how to control themselves; teach them good and wholesome doctrine, and practice the same in your own lives. This is the place for you to become polished shafts in the quiver of the Almighty."

—President Brigham Young
Journal of Discourses,
Vol. 1, page 47.

1849 ————— 1949

TAKE CARE

"We are a teacher, say, with ten, twenty or thirty boys and girls dependent on us for instruction, guidance, inspiration for the Good Life . . .—Human values can never be replaced or regained. Be careful, then, lest you lose not time or money only, but souls!"

—George D. Pyper
The Instructor, Jan., 1943.

1849 ————— 1949

BUILD WELL

"Sunday School teachers are men and women who have taken upon themselves the responsibility to build character in the youth, members of the Church of Christ, an awful responsibility when we look at it and begin to contemplate what it means."

—Superintendent David O. McKay
Juvenile Instructor, Nov. 1, 1906.
(General Sunday School Conference.)

DIGNITY IN TEACHING

"There is no wrong in any suitable person's teaching in the Sunday School, whatever his office in the Priesthood may be. No man, however distinguished in the Priesthood, will find it beneath his dignity to teach children in the Sunday School."

—Superintendent George Q. Cannon
Juvenile Instructor, Feb. 1, 1897.

1849 ————— 1949

SPIRITUAL SPECIALISTS

"Spirituality is a speciality. Its cultivation requires education and exercise. A Sunday School teacher is, by profession, a spiritual specialist."

—Stephen L. Richards,
Adviser to the Board
The Instructor, Sept., 1940.

1849 ————— 1949

WISDOM IS HUMILITY

"There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe."

—Prophet Joseph Smith
Teachings of the Prophet
Joseph Smith, page 309.

1849 ————— 1949

BE WHAT YOU OUGHT TO BE

"If you will have a child develop to what he should be, he that teaches the child should be developed to what he ought to be; and until he is developed in intelligence, in faith, in works of righteousness, in purity of heart and mind and spirit, he is not in a very good position to elevate others to it."

—President and Sunday School
Superintendent, Joseph F. Smith
Conference Report, Oct., 1903.

1849 ————— 1949

VALUES DEFINED

"Genius, talent and ability count for very little without the willingness and determination 'to be there and deliver' at the appointed time."

—Superintendent George R. Hill
The Instructor, Jan., 1943.

Figures Reveal Sunday School Growth

AN examination of Sunday School records shows the rapid rate at which enrollment has rushed upon the years. This increase in membership, one of the most gratifying in recent church history, is proof of the vigor and vision of the Sunday Schools of our own church.

According to the best information available now, there were twenty-nine students present at that first Sunday School in 1849. Before the end of the year, about three weeks after the first session was held, the number had increased to approximately fifty. Subsequent growth of the Sunday School is shown in the following membership figures for the Church:

1872	14,000	1918	192,000	1944	338,000*
1876	34,000	1924	248,000	1945	358,000*
1882	41,000	1933	336,000	1946	406,000
1892	77,000	1942	331,000*	1947	444,000
1902	131,000	1943	335,000*	1948	469,000

Complete figures for 1948, including stakes and missions, show that there were 2,945 Sunday Schools reporting in the Church, with 424,137 pupils enrolled and 45,139 officers and teachers.

BREAKDOWN OF FIGURES BY ITEMS

To follow this somewhat further, we find a fascinating panorama of activity indicated as going on throughout the world under the auspices of the Sunday Schools. The full report for 1948 is as follows:

	<i>Stakes</i>	<i>Missions</i>	<i>Total</i>
Number of Sunday Schools reporting	1,475	1,470	2,945
Times school was held during year	67,970	57,280	125,250
Total L.D.S. population	760,055**	86,792**	846,847
Number of names on excused rolls	16,067	2,315	18,382
Number of names on cradle rolls	22,629	1,930	24,559
Number of names on enlistment rolls	69,157	11,007	80,164
Number in Nursery	19,771	1,416	21,187
Number in Kindergarten	36,271	5,841	42,112

*Figures for the war years are incomplete.

**These figures are as reported by Sunday School secretaries. They do not necessarily show total Church membership.

FIGURES REVEAL SUNDAY SCHOOL GROWTH

	<i>Stakes</i>	<i>Missions</i>	<i>Total</i>
Number in Primary	30,434	7,450	37,884
Number in First Intermediate	30,078	4,249	34,327
Number in Second Intermediate	29,265	2,727	31,992
Number of Juniors	27,870	5,142	33,012
Number of Advanced Juniors	13,177	1,694	14,871
Number of Seniors	20,921	3,273	24,194
Number of Advanced Seniors	14,442	1,731	16,173
Number in the Gospel Message classes	29,781	4,189	33,970
Number in Genealogical Training	20,557	1,199	21,756
Number in Teacher Training	1,997	764	2,761
Number in Gospel Doctrine classes	87,089	22,732	109,821
Total number of pupils in classes	361,730	62,407	424,137
Number of male pupils	169,375	28,045	197,420
Number of female pupils	192,355	34,362	226,717
Number of male officers and teachers	13,138	5,059	18,197
Number of female officers and teachers	19,449	5,286	24,735
Total number of officers and teachers	32,587	10,345	42,932
Number of stake board members	2,207		
Grand total of officers, teachers, stake board members, pupils, cradle rolls, excused rolls, enlistment rolls	503,660	88,004	591,664
Average attendance of officers and teachers	24,591	7,926	32,517
Average attendance of pupils	195,934	37,120	233,054

—J.N.W.

1849 ————— 1949

OUR SAVIOUR'S BIRTHDAY

... at this season we commemorate the day our Heavenly Father fulfilled His promise, ... and sent His Son ... that we all might be free from the bonds of sin and death, ... This is the day* we keep as the birth day ... of our Savior, ...

... Can you realize the goodness of God ... do you know how you can prove your love to [God] and your gratitude for his mercy? ... It is by keeping His laws; loving and obeying your parents; being kind to all, and doing wrong to none; by listening to the words of His priesthood. ... when we know you do this, we shall have joy in wishing that your life may be prolonged many, many Christmases to witness the growing glory of the kingdom of God, until Christ shall once more come to claim those who, by their obedience, faithfulness and love have fitted themselves to dwell with Him eternally in His Father's kingdom.

*Though we keep Christmas day in mid-winter we have every reason to believe that Christ was born in the Spring. ... Long custom, with its many associations, precludes the idea of changing [the date], even if Christendom could decide which was the right day. ... —George Q. Cannon, *The Juvenile Instructor*, Vol. 2, p. 188.

Stake Sunday School Superintendents of 1949

Stakes

Alberta
Alpine
American Falls
Bannock
Bear Lake
Bear River
Beaver
Ben Lomond
Benson
Berkeley
Big Cottonwood
Big Horn
Blackfoot
Blaine
Boise
Bonneville
Burley
Cache
Carbon
Cassia
Cedar
Chicago
Cottonwood
Davis
Denver
Deseret
Duchesne
East Cache
East Jordan

East Mill Creek
East Provo
East Rigby
East Riverside
Emery
Emigration

Ensign
Farr West
Florida
Franklin
Garfield
Granite
Grant
Grantsville
Gridley
Gunnison
Highland
Hillside
Humboldt
Hyrum
Idaho
Idaho Falls
Inglewood
Juab

Superintendents

Reed Shields
Frank W. Brown
Grant M. Beck
Leo C. Christensen
Alfred W. Shepherd
Karl G. Welling
La Von Burt
Archie O. Hokanson
Clayton C. Nielsen
George Olsen
Earl R. Belnap
John H. Asay
J. A. Peterson
Walter Terry
Grant C. Cluff
Carl H. Rosell
J. W. Miller
H. Grant Vest
Justen L. Olsen
Albert H. Hale, Jr.
Ralph B. Platt
Flake Rogers
Duane Wright
Allen L. Strong
W. B. Cram
Eldon A. Eliason
L. R. Swasey
R. W. Roskelley
J. Melvin Belich
Earl D. Evans
Rodger S. Woods
D. L. McConkie
Ellis H. Call
Heber J. Geurts
E. A. Nielson
Ralph D. Baker
Ray L. Richards
Lynn A. McKinlay
Lubin A. Welker
W. J. Brannen
W. Urven Larson
Ushur L. Spencer
George A. Allmark
Melvin O. Cox
John W. Clark
Ellwood J. Stentzel
Willard F. Willardson
Oliver L. Richards
Heber M. Slack
Paulus Svedin
Grover M. Haslam
Mark I. White
L. De Von Sanderson
Norman J. Devereaux
Wilford Bailey

Stakes

Juarez
Kanab
Kolob

Lakeview
Lehi
Lethbridge
Liberty
Logan
Long Beach
Los Angeles
Lost River
Lyman
Malad
Maricopa
Mesa
Millard
Minidoka
Moapa
Montpelier
Moon Lake
Morgan

Moroni
Mt. Graham
Mt. Jordan
Mt. Logan
Mt. Ogden
Nampa
Nebo
Nevada
New York
North Box Elder
North Carbon
North Davis
North Idaho Falls
North Jordan
North Rexburg
North Sanpete
North Sevier
North Weber
Oahu
Oakland
Ogden
Oneida
Oquirrh
Orem
Palmyra

Palo Alto
Panguitch

Park
Parowan
Pasadena

Superintendents

Murlyn L. Brown
Ferl Blackburn
Warren Beardall
Grant S. Thorn
Grant Gibby
Karl E. Webb
Thomas W. Pratt
Richard D. Andrew
Peter A. C. Pedersen
J. W. Esler
Louis T. Smithson
Albert W. Fullmer
Fred Hofer
Myron Sorensen
Joseph Jarvis
J. Smith Decker
John C. Bennett
Frank S. Campbell
Berkeley L. Bunker
Z. George Nelson
Laurence Ward
Clarence E. Rich
Samuel Hopkin
Kenneth E. Candland
Joseph L. Kleinman
J. William Thompson
James P. Thorne
Ellis S. McAllister
Gail Thueson
W. Leo Menlove
Antone Harrison
Carl E. Nelson
Albert F. Bingham
Carl E. Olsen
Elbern Dickson
Paul E. Blaylock
Jay W. Labrum
Milton H. Knudsen
F. D. Peterson
E. Smith Peterson
Thomas A. McFarland
James Kaopua
Leonard J. Lyon
T. Taylor Cannon
Veril D. Smart
O. K. Fotheringham
Theron Kirk
Lorimer S.
Christensen
J. Dean Sonne
Clarence W. Giles
Thomas E. Richards
Vern Brewster
Stanford Jones
William R. Hawkes

STAKE SUNDAY SCHOOL SUPERINTENDENTS OF 1949

Stakes	Superintendents	Stakes	Superintendents
Phoenix	William McRae	South Carolina	Clayton Branham
Pioneer	Kenneth G. Frost	South Davis	Leland J. Barnes
	Richard W. Ashard	South Idaho Falls	Stanley Crowley
Pocatello	S. R. BOSWELL	South Ogden	James Leland Gibson
Portland	W. J. Wilson	South Los Angeles	Mattias W. Merrill
Portneuf	Dr. Reed Oldroyd	South Salt Lake	R. John Hansen
Provo	Don W. Bosworth	South Sanpete	Leonard N. Judkins
Raft River	Rueben A. Ward	South Sevier	Philip R. Shipp
Reno	Hesdon L. Wright	South Summit	Alma H. Jewkes
Rexburg	Clyde P. Packer	Southern Arizona	J. A. Kartchner
Rigby	Donald Merrill	Spokane	Keith Radley
Riverside	Clyde R. Jones	Star Valley	Lyman F. Crook
Roosevelt	Dr. R. V. Larsen	Sugarhouse	Joseph S. Nelson
	Jess E. Hullinger	Summit	Laurence Wright
St. George	Philip Foremaster	Taylor	Frank R. Taylor
St. Johns	Tillman W. Turley	Templeview	John V. Bollwinkle
	Olis W. Turley	Teton	Wendell C. Gillette
St. Joseph	Fenton Taylor	Timpanogos	E. A. Beck
Sacramento	Wilford J. Fischer	Tooele	M. I. Oveson
Salt Lake	Clifford L. Ashton	Twin Falls	Arvel R. Peterson
San Bernardino	Earl A. McKee	Uintah	Ralph Siddoway
San Diego	Melvin A. Hust	Union	Raymond C. Baum
San Fernando	A. J. Martin	Uvada	R. R. Bentley
San Francisco	W. Needham Lambert	Utah	Clyde D. Sandgren
San Joaquin	Bernard Openshaw	Wasatch	Harold H. Smith
San Juan	Lloyd L. Barton	Washington	Harold S. Harrison
San Luis	Edwin E. Shawcroft	Wayne	Spencer T. Rees
Santaquin-Tintic	Albert Ray Hudson	Weber	Gerrit J. Van Alfen
Seattle	Donal J. Hill	Weiser	James L. MacDougal
	J. E. Fortney	Wells	Wilford O. Peterson
Sevier	D. W. Ogden	West Jordan	John A. Lomax, Jr.
Sharon	John M. Nicol	West Pocatello	J. H. Berrett
Shelley	George Grover	West Utah	H. Keith Keller
Smithfield	J. W. Kirkbride	Woodruff	Edward S. Meservy
	Merlin Van Orden	Yellowstone	Hyrum A. Thomson
Snowflake	Aiken Smith	Young	Owen D. Thornock
South Bear River	Farris Allen	Zion Park	Francis E. Stock
South Box Elder	Melvin J. Roberts		L. F. Wilkinson

1849 ————— 1949

ROBERT RAIKES, MAN OF REAL SUNDAY SCHOOL SPIRIT (Continued from page 657)

so early an age. It was he who established night schools for children who could not attend school because they worked in the factories all day. The church opposed the teaching of writing and arithmetic on Sunday, and the night schools served to relieve this opposition.

This development also paved the way for day schools for all chil-

dren in England. Sunday Schools began to appear in America in 1790 and soon spread over the new nation. A noble soul, willing to give of his time and money to help those less fortunate than himself, fathered the modern Sunday School that has helped so many thousands of people. Robert Raikes died April 15, 1811, but the Sunday Schools lived on.

1849 ————— 1949

The child is father of the man.—Wordsworth

Mission Presidents of 1949

Missions

Argentine
Australian
Brazilian
British
California
Canadian
Central Pacific
Central Atlantic
Central States
Chinese
Czechoslovakian
Danish

East Central States
East German
Eastern States
European
Finnish
French
Hawaiian
Japanese
Mexican
Netherlands
New England
New Zealand
North Central States
Northern California

Presidents

Harold Brown
Charles B. Richmond
Rulon S. Howells
Selvoy J. Boyer
Oscar W. McConkie
Floyd G. Eyre
Melvyn A. Weenig
J. Robert Price
Francis W. Brown
Hilton A. Robertson
Wallace F. Toronto
Alma L. Peterson
Edward H. Sorenson
Thomas W. Richards
Walter Stover
George Q. Morris
Alma Sonne
Henry A. Matis
James L. Barker
E. Wesley Smith
Vinal Grant Mauss
Arwell L. Pierce
Cornelius Zappey
S. Dilworth Young
Gordon C. Young
John B. Hawkes
Thomas W. Gardner

Missions

Northern States
Northwestern States
Norwegian

Pacific
Palestine-Syrian
Samoan
South Africa
Southern States
Southwest Indian
Spanish-American
Swedish

Swiss-Austrian
Tahitian

Texas-Louisiana

Tongan
Uruguayan
West German
Western Canadian
Western States

Presidents

W. Creed Haymond
Waldo M. Anderson
Joel Richards
A. Richard Peterson
Sherman Gowans
Matthew Cowley
Badwagan Piranian
Golden Harris Hale
Evan P. Wright
Albert Choules
S. Eugene Flake
Lorin F. Jones
Eben R. T. Blomquist
Clarence F. Johnson
Samuel E. Bringham
Franklin J. Fullmer
LeRoy R. Mallory
Glenn G. Smith
Benjamin L. Bowring
Emile C. Dunn
Frederick S. Williams
Jean Wunderlich
Glen G. Fisher
Francis A. Child
Ray E. Dillman

1849 ————— 1949

ALEPPO

(Continued from page 646)

President Piranian served from 1933 to 1937 and President Jacobs from 1937 to 1939, when the mission and the Aleppo Sunday School were left under local leadership be-

cause of the outbreak of World War II. Abraham Hindoian, acting mission president during the war years, today is superintendent of the Aleppo Sunday School.

1849 ————— 1949

One of the major communication lines of the Deseret Sunday School Union during the past year has been concerned with the Centennial Chorus.

Approximately 7,700 post cards and letters were sent out to stake superintendents, chorus members, chorus committees, and recruiting committee. Over 500 of these were individually typed and signed. In addition, over 1,000 telephone calls have been made which directly pertained to the chorus.

THE DESERET SUNDAY SCHOOL UNION

GEORGE R. HILL, *General Superintendent*; A. HAMER REISER, *First Assistant General Superintendent*;

DAVID L. MCKAY, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill
A. Hamer Reiser
David L. McKay
Wallace F. Bennett
Richard E. Folland
Adam S. Bennion
Inez Witbeck
Lucy Gedge Sperry
Marie Fox Felt
Gerrit de Jong, Jr.
Carl F. Eyring
Earl J. Glade

Don B. Colton
Thomas L. Martin
Wendell J. Ashton
Edith Ryberg
Marion G. Merkley
A. William Lund
Archibald F. Bennett
Kenneth S. Bennion
J. Holman Waters
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner

Lorna Call Alder
Margaret Ipson
Nellie H. Kuhn
A. Parley Bates
William P. Miller
Ralph B. Keeler
Vernon J. LeeMaster
Claribel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton

Hugh B. Brown
Henry Eyring
Carl J. Christensen
Hazel Fletcher Young
Hazel W. Lewis
William E. Berrett
Lowell M. Durham
Florence S. Allen
Beth Hooper
A. Le Roy Bishop
Wilford Moyle Burton
Asahel D. Woodruff

Advisers to the General Board: Stephen L. Richards and John A. Widtsoe

Superintendents

"BRING A FRIEND" SUNDAY

SUNDAY, January 8, 1950, has been designated as "Bring a Friend" Sunday, and we urge all superintendents to take advantage of the opportunity to give the year a most successful beginning by properly observing this day.

Start planning now so that you will have available at all stake and ward meetings, for a month or more in advance, posters announcing this special day. Some of the stakes that have been most successful on this day in years past have established quotas for percentage increase in the various wards. Some successful wards have worked with their bishops to secure lists of all persons of Sunday School age and then have made assignments to class members to contact and bring on that Sunday

all who are not enrolled and active. See that you have a quota, that your stake and ward know of it, and that they know it in time to make preparations to bring their friends.

The regular Sunday School program should be scheduled for this Sunday. But make a special effort to see that every participant is well-prepared, be sure to make appropriate announcements, and have trained individuals to advise and direct the newcomers on that Sunday.

Remember that you will have a number of individuals attending your school for the first time; be sure that your officers and teachers are prepared to make this an event that will encourage them to repeat their attendance.

—Enlistment Committee

Secretaries

ANNUAL REPORT FORMS

EVERY ward and branch Sunday School secretary was sent a pad of quarterly report forms at the beginning of 1949. Bound with the quarterly reports were two sets of blank annual report forms. There should be no cause for delay in sending your annual report to your stake secretary or mission authority, along with your last quarterly report.

Quarterly report pads for 1950 should be in your hands by the time this issue of *The Instructor* is off the press. Secretaries, please keep these report pads and use them for their rightful purpose. It is wasteful to have to furnish more than one pad to a ward or branch for each year. When secretaries are re-

leased, Sunday School supplies should be promptly turned over to their successors.

Let us finish our wonderful Centennial Year by having your reports in on time. We could not compile our 1948 figures until late in the year, because of the delay of many of our secretaries. We are anxious to see if we reached and went beyond the 500,000 enrollment during 1949. We had only a few over 30,000 to go. How did your ward finish?

We are counting on you to send in your last quarterly report for the year and your annual report promptly after the last Sunday in December, 1949.

NOTES FOR THOSE ORDERING 1950 LESSON MATERIALS

THE Sunday School office has tried hard to have all lesson manuals and teachers' supplements ready for delivery, so that classes may start their new studies on the first or second Sunday in January. We have five entirely new lesson manuals for 1950. Some of these manuals took much longer to produce than was planned. But we will continue to do our best to fill your orders promptly and efficiently.

You can cooperate with us by requesting each person who orders manuals or supplies to write or print his name and address plainly and completely on the order form or letter. Use our order form whenever possible and keep a carbon copy of your order, just in case you have to do some follow-up. Also remember to send your remittance with each order; we carry no charge accounts.

—more on page 703

Librarians

BOOK REVIEW

K*night of the Kingdom* by Conway B. Sonne, Deseret Book Company, 1949, price \$2.25. Appropriately, on this centennial of the founding of the Sunday School in the Rocky Mountains, comes this fine biography of Richard Ballantyne, founder of the first Sunday School in the Rocky Mountains.

Richard Ballantyne, native of Scotland, convert to the Church, was one of the great characters in our early history. His story is one to stir the heart and soul of every Latter-day Saint and to implant therein a greater testimony of the divinity of the gospel. Richard Ballantyne was a man to whom service to God came first; and no hardship was too great, no task too hard, for him to undertake in the service of the Lord.

Although Richard Ballantyne is most noted for his founding of the

first Sunday School, in his life of service his missionary work took him around the world without purse or scrip. Time and again he established a home only to find it necessary to answer the call of Church leaders and move to another location. All this he did willingly for the gospel he so dearly loved, as is faithfully told in this fine book. The author's attention to detail and his determination to present the correct picture, even if this necessitated pointing out the limitations of a great man, marks him as a biographer of authority. Because this is a fine biography of the founder of our Sunday School and because it is full of faith-promoting incidents that should aid all teachers, every Sunday School should have this fine volume in its library.

—J. Holman Waters

1849 ————— 1949

MUSIC

See November *Instructor*, page 596,
for Sacramental Music and Gem
for December

1849 ————— 1949

SECRETARIES

(Continued from page 702)

Those of you who live outside the United States, please keep in mind that remittances for supplies

must be in United States currency or its equivalent.

Your co-operation is greatly appreciated.

Ward Faculty — Teacher Improvement

EFFECTIVE ORGANIZATION OF MATERIAL

UNDER the title, "The Twelve Most Important Things in Effective Gospel Teaching," you have been urged to let classroom activities become learner-centered; you have been challenged to understand human nature; you have been advised that to be successful you should "work with the grain"; you have been given help on the selection of subject matter; and presumably you are now searching for ways to organize this material effectively before its final presentation.

If one were a master teacher living day by day with disciples, teaching could become disciple-centered in very deed. Every experience could be a learning situation; and lessons on prayer, the Word of Wisdom, or honesty, for example, would never need to be formally organized for a scheduled occasion. Prayer, for example, would be taught, not on a certain Sunday, but when the disciples asked, "Teach us to pray." The master teacher, ready for such a situation, would bring from his great knowledge and rich experience a well-organized lesson—not formally outlined on paper perhaps, but well-organized, nevertheless, by a fertile and disci-

plined mind and a humanity-loving heart.

The Master Teacher, the Lord Jesus Christ, is the finest exemplar of the effective organization of teaching material. Through beautiful stories and homely examples Jesus was able to teach many important lessons.

His teachings sprang spontaneously from natural situations. But when we undertake the study of the teachings of Jesus with one lesson for each Sunday of the year, we may present what seems to be well-organized material, but may fail even to touch lightly on the real problems of our class members, because we do not know their problems, or, knowing their problems, consider certain of our cherished facts and points of view to be more important.

The effective organization of lesson material requires a knowledge, not only of the so-called facts and meanings of the lessons, but also of the hopes, aspirations, and problems of the class members. Obviously the teacher needs to discover his students. Ideally, perhaps, the discovery should be made through informal personal conferences outside the classroom. Certainly, the mini-

mum requirement would be to make the discovery through responses in the classroom to well-chosen questions.

Next, the objective of the lesson is sought. Usually it will grow out of the answer to the question: For what purpose are these materials to be used? Knowing the problems of the class—problems of living, of feeling, and of thinking—and the power of the lesson to aid in the solution of specific problems, the question may be answered, in general terms, thus: Based on an understanding of the problems and needs of class members, these materials will be used in an attempt to modify for good, certain behavior patterns of class members; and these materials will be so presented that at least some of the class members will become ready to make the change.

As an example, consider the lesson on the parables, the Lost Sheep and the Lost Coin. Not only do these parables emphasize that God is also the Father of the lost, but they also imply that the ideal society must strive for the blessed state of having no lost sheep. Young people are often perplexed with the problem of what attitude one should take toward a "lost sheep"; and, sensing that society is very inefficient when these sheep are produced, they wonder how they might help in the solution of this real social problem.

The objective of the lesson might take some such form as this: Lead the members of the class to sense the fact that God is the Father of

the lost as well as the righteous; to the conviction that each has the real job of helping to produce a physical, social, and spiritual environment in which a child may grow up to be a normal, successful person, worthy of his birthright as a child of God; to the understanding that such service brings true joy; and finally to the realization that in a real world "preventative medicine" sometimes fails and therefore each must be prepared to serve as a good shepherd. The objective must show the functional use of the lesson materials; and this use needs to be kept in mind just as truly as the functional use of a building is kept in mind as the building is planned and constructed.

With the objective of the lesson determined, the goal is set; but the way of travel needs consideration. Teaching is more than telling. A learning situation must be established and a readiness to accept the objective must be developed. Meeting but once a week, as students in Sunday School do, it is not likely that readiness for the acceptance of truth, goodness, and beauty of the objective will spring forth spontaneously at the proper moment. Therefore, the teacher, with love in his heart, faith in God, a broad knowledge of lesson materials, and an understanding of human nature and student problems, must develop an artificial situation into a real learning situation.

The wise teacher will relate the lesson of the day to past lessons, and

—more on page 707

Teacher Training

LESSONS FOR FEBRUARY

February 5, Lesson 18 "Practice Teaching"

Objective: To obtain an introduction to actual teaching under the supervision of an experienced teacher.

February 12, Lesson 19 "Collecting Material"

Objective: To learn the value and technique of collecting material for the purpose of enriching the teacher's background and aiding in the planning and presentation of the lesson.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapter XIII, pp. 191-194; Monson, Leland H., "Lesson Planning" (See Appendix); Driggs, *The Master's Art*, Chapter XXIV.

February 19, Lesson 20

"Material Aids to Religious Instruction"

Objective: To familiarize the group with the importance, the effective use, and the availability of material aids in religious instruction.

Texts: Driggs, *The Master's Art*, Chapter XIX; Wahlquist, *Teaching as the Direction of Activities*, Chapter VIII; Berrett, Wm. E., "Using the Blackboard" (See Appendix).

February 26, Lesson 21

"The Art of Questioning"

Objective: To teach the fundamentals of good questions and questioning.

Text: Wahlquist, *Teaching as the Direction of Activities*, Chapter XI.

LESSONS FOR PROSPECTIVE TEACHERS IN THE JUNIOR SUNDAY SCHOOL

February 5, Lesson 18 "Directed Observation"

Directed Observation Number 4:
See *Teacher Training Supplement*, page 80.

February 12, Lesson 19 "Specific Problems of Growth"

Objective: To call attention to

three important principles of child growth and make provision for them in teaching.

- a. That a child's behavior is not as important as the conditions that are responsible for it.
- b. That the outward annoying behavior is not as important

as the attitudes and feeling which grow up with it.

- c. That problem behavior is the outward expression of some need.

Text: Strang, *A Study of Young Children*, Chapter VII.

February 19, Lesson 20

"Collecting Enrichment Material and The Sunday School Library"

Objectives: (1) To call the attention of prospective teachers to the value of a Sunday School library.

(2) To acquaint them with phases of organization and the functioning of the library.

Texts: *The Sunday School Librarian's Guide Book*; *The Instructor* and lesson manuals give helps for building the Sunday School library.

February 26, Lesson 21

"Visual Aids in Teaching"

See Part II, Lesson 20 for the material for this lesson.

—H. A. Dixon

1849 ————— 1949

WARD FACULTY—TEACHER IMPROVEMENT

(Continued from page 705)

the unsolved problems to future lessons. If the teacher is imbued with the idea of seeing things whole, he will know just when and how to add cementing material and when and how to project future problems. Some teachers place the cementing process only at the beginning of the lesson; others place it only at the end. But because student readiness may appear unexpectedly, the teacher must strike whenever the iron is hot.

When lesson material has been effectively organized, these high points will appear: (1) an objective or goal, (2) a plan of action or a proposed way to the goal which is in keeping with "The Twelve Most Important Things in Effective Gospel Teaching," (3) a summary or a recognition that the goal has been reached if this be true, and (4) a sensible program of cementing all lessons into a unified whole.

—Carl F. Eyring

1849 ————— 1949

HISTORY OF SUNDAY SCHOOL LESSONS

(Continued from page 659)

educational practice to the grading and instruction of the members of the Sabbath school has resulted in an organization in which everyone, from infancy to old age, can study

what is best suited to his interests and needs. It has made possible the wide range of subject matter now offered in the Sabbath schools.

—J. N. W.

References for February Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.
Era—The Improvement Era.
Instructor—The Instructor.
R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

See references published in Dec., 1947, Instructor and in the Teacher's Supplement.

Chapter 6. Authority to Baptize Restored

J. Reuben Clark, Jr., "The Organization of the Church Under the Restored Gospel and Priesthood," Church News, June 13, 1948, pp. 19-20. An account of the organization of the Church and authority to baptize.

William E. Berrett, "What Shall Men Believe," Church News, Sept. 1, 1948, p. 23. Baptism, a principle of progress.

Chapter 7. Great and Glorious Blessings

J. Reuben Clark, Jr., "Dispensation of the Fullness of Times," Church News, May 1, 1948, p. 3. The gospel restored.

J. Reuben Clark, Jr., "Keys and Powers of the Priesthood," Church News, June 20, 1948, p. 19. The priesthood restored.

Chapter 8. Stories about Jesus in America

Franklin S. Harris, Jr., "Christ in Ancient America," Church News, Sept. 28, 1946, pp. 10, 12. Radio sermon introducing some Mexican Indian legends concerning Quetzalcoatl, whose personality and works closely parallel those of Jesus.

Chapter 9. Joseph's Friends Work Together

George Albert Smith, "Neighborly Love and Tolerance," Instructor, vol. 81, Jan., 1946, pp. 1-2. Editorial on the significance of the name of the Church.

George A. Smith, "My Journal," Instructor, vol. 81, Jan., 1946, pp. 11-13. Incident of his being called up for damnation by Congregational minister and later being asked to attend a school of divinity. He denounces the lack of authority and priesthood.

George A. Smith, "My Journal," Instructor, vol. 81, April, 1946, pp. 182-184. Inci-

dents in Zion's Camp on the march, showing value of team work and organization.

John Henry Evans, "Nelson Wheeler Whipple," Instructor, vol. 81, Nov., 1946, pp. 522-523. Prophecy of his father that Nelson would live to see the true Church of God established.

SECOND INTERMEDIATE DEPARTMENT

Leaders of the Scriptures

Chapter 6. Jonah, the Wilful

Spencer W. Kimball, "Foundation for Peace," Church News, Oct. 13, 1945, p. 4. Brief comments on the Prophet Jonah.

JUNIOR DEPARTMENT

History of the Church of Jesus Christ of Latter-day Saints

See references published in Dec., 1947, Instructor and in the Teacher's Supplement.

Chapter 5. There Are Many Churches

T. Edgar Lyon, "The Beginning of Modern Revelation," Church News, Oct. 27, 1948, p. 23. Events which led to Joseph Smith's praying for guidance.

Chapter 6. Joseph Smith, the Prophet

J. Reuben Clark, Jr., "The Prophet Joseph," Church News, July 18, 1948, pp. 19-20.

George Albert Smith, "Faith—and Life," Era, vol. 52, April, 1949, pp. 201, 252. The faith of Joseph Smith extolled.

John A. Widtsoe, "How Joseph Smith Received Revelations," Church News, April 24, 1949, p. 23.

John A. Widtsoe, "Waiting to Receive the Golden Plates," Church News, Feb. 16, 1949, p. 23.

Chapter 7. The True Church

T. Edgar Lyon, "The Doctrine and Covenants and the Church," Instructor, vol. 84, Feb., 1949, pp. 59-61; March, 1949, pp. 115-117. The origin and growth of the Church; Instructor, vol. 84, April, 1949, pp. 161-164. The restoration and why it was necessary.

REFERENCES FOR FEBRUARY LESSONS

John A. Widtsoe, "A Church of the People, for the People," *Church News*, May 1, 1949, p. 23; "The Dilemma of Church Authority," *Church News*, March 27, 1949, p. 23.

J. Reuben Clark, Jr., "Gospel Restoration—the First Vision," *Church News*, May 8, 1948, p. 3; June 13, 1948, pp. 19, 20. An account of the organization of the Church.

J. Reuben Clark, Jr., "Keys and Powers of the Priesthood," *Church News*, June 20, 1948, p. 19. The priesthood restored.

Chapter 8. The Continuing Word of God

T. Edgar Lyon, "The Doctrine and Covenants and the Church," *Instructor*, vol. 84, Feb., 1949, pp. 59-63. The nature of revelation.

John A. Widtsoe, "Dawning of a New Day of Revelation," *Church News*, Jan. 5, 1949, p. 23. The first vision brought a new age of continuous revelation.

Levi Edgar Young, "The Word of God Must Go Forth," *Era*, vol. 52, May, 1948, pp. 287, 324. The word of God carried by the seventies of the Church.

T. Edgar Lyon, "Contributions of Modern Scriptures," *Church News*, Oct. 13, 1948, p. 23. Why continuous revelation from God is needed.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

See references published in Dec., 1948, *Instructor* and in the *Teacher's Supplement*.

Chapter 4. Peter, the Man Who Loved Jesus

Sidney B. Sperry, "The Meaning of Peter's Confession—Part I," *Era*, vol. 52, July, 1949, pp. 430-431, 471-472; Part II, *Era*, vol. 52, Aug., 1949, pp. 496-498, 537. Discussion of L.D.S. beliefs.

Chapter 5. Peter's Fellow Disciples

Russel B. Swensen, "Missionary Methods in the Early Christian Church," *Instructor*, vol. 82, May, 1947, pp. 218-223. Comments on the apostles of Jesus.

Howard R. Driggs, "New Testament Epistles," *R. S. Mag.*, vol. 32, Jan., 1945, pp. 55-59. The epistles of Paul, James, and John.

Chapter 6. Preparation for the Ministry

Levi Edgar Young, "The Church of the Messiah," *Church News*, May 4, 1946, p. 10. Jesus preparing men for His ministry.

George Albert Smith, "The Church with Divine Authority," *Church News*, Sept. 28, 1946, pp. 1, 6. Jesus conferred divine authority on the apostles and directed them.

Chapter 7. Fire From Heaven

Charles A. Callis, "The Inward Witness," *Church News*, Sept. 16, 1944. A discussion on the power and function of the Holy Ghost.

T. Edgar Lyon, "Laying on of Hands for the Gift of the Holy Ghost," *R. S. Mag.*, vol. 33, Dec., 1946, pp. 855-858.

Joseph F. Smith, "The Resurrection," *Era*, vol. 50, April, 1947, p. 195. Jesus' appearance after His resurrection.

SENIOR DEPARTMENT

Our Standard Works

See references published in Dec., 1947, *Instructor* and the *Teacher's Supplement*.

Chapter 5. The Old Testament Becomes Scripture.

Sidney B. Sperry, "The Sensational Discovery of the Jerusalem Scrolls," *Era*, vol. 52, Oct., 1949, pp. 636-637, 675-676. Ancient manuscripts pertaining to the Bible.

Chapter 6. The Writing of the New Testament

J. Reuben Clark, Jr., "The World Crisis Today," *Church News*, June 16, 1945, p. 9. Writers of the scriptures attested to the divinity of Jesus.

David O. McKay, "Address on Easter and the Resurrection," *Church News*, April 5, 1947, pp. 1, 8. Writings of Mark, Luke, and others tell of Christ.

Russel B. Swensen, "Missionary Methods in the Early Christian Church," *Instructor*, vol. 82, May, 1947, pp. 218-223. Comments on the writing of the New Testament.

Chapter 7. How the New Testament Became Scripture

David O. McKay, "Address on Easter and the Resurrection," *Church News*, April 5, 1947, pp. 1, 8. Writings of Mark, Luke, and others became scripture.

Russel B. Swensen, "The Early Christian Fathers," *Instructor*, vol. 82, March, 1947, p. 129; "Early Christian Preaching," vol. 82, July, 1947, pp. 324-329. Early Christian writings became scripture.

Chapter 8. Our English Bible

Brian S. Jacobs, "The English Bible," *R. S. Mag.*, vol. 336, Oct., 1949, pp. 702-707. An historical account.

ADVANCED SENIOR DEPARTMENT

Principles of the Gospel

See references published in Dec., 1947, *Instructor* and the *Teacher's Supplement*.

Chapter 6. The Problem of Choices

A. Hamer Reiser, "Free Agency Available to all Mankind," *Church News*, Sept. 25, 1949, p. 16. The importance of free agency in the development of man.

David O. McKay, "Choose Ye This Day Whom Ye Will Serve," *Church News*, April 17, 1949, pp. 4, 21. Right and wrong choices.

George Albert Smith, "Obey the Commandments," *Era*, vol. 52, Jan., 1949, pp. 9, 56.

Albert E. Bowen, "Working Out Our Own Salvation," *Era*, vol. 51, May, 1948, pp. 280, 318.

Chapter 7. The Quest for Ultimate Values

LeGrand Richards, "A Great Many of Our People Have also Been Born Again," *Church News*, April 17, 1949, pp. 6, 16. A discussion on the things that matter.

Anthony W. Ivins, "Choice of Lasting Values," *Church News*, April 3, 1949, p. 24. Following the word of God brings lasting values.

Chapter 8. We Believe in God

John A. Widtsoe, "Dawning of a New Day of Revelation," *Church News*, Jan. 5, 1949, p. 23. The "Vision" testified to the character and nature of God.

J. Reuben Clark, Jr., "God, Unchanged, Everlasting," *Church News*, Jan. 31, 1948, p. 2.

J. Reuben Clark, Jr., "Personality, of God, the Father," *Church News*, Feb. 7, 1948, p. 2.

J. Reuben Clark, Jr., "A Personal God," *Church News*, July 25, 1948, p. 19. God is an intelligent, personal being.

GOSPEL MESSAGE DEPARTMENT**The Gospel Message**

See references published in Dec., 1947, *Instructor* and in the *Teacher's Supplement*.

Chapter 4. The Church of Jesus Christ in the Meridian of Time

J. Reuben Clark, Jr., "Organization in

the Primitive Church," *Church News*, March 6, 1948, p. 3.

Chapter 5. The Apostasy

Ezra T. Benson, "Why the Church Sends Gospel to Christians," *Church News*, Oct. 5, 1949, pp. 5, 16. Brief account of the apostasy.

J. Reuben Clark, Jr., "Primitive Church Organization Disappears," *Church News*, March 13, 1948, p. 3.

J. Reuben Clark, Jr., "Great Erroneous Dogmas Develop," *Church News*, March 27, 1948, p. 3. Erroneous beliefs that developed after Christ's death.

GENEALOGICAL TRAINING DEPARTMENT**The Principles and Practice of Genealogy****Chapter 5. Genealogy in the Plan of Salvation**

J. Reuben Clark, Jr., "Salvation for the Dead," *Church News*, June 27, 1948, p. 19. Joseph L. Wirthlin, "Conference Address," *Era*, vol. 48, May, 1945, pp. 296-297. Significance of temple work in the plan of salvation.

Bruce R. McConkie, "Now Is the Day of Our Salvation," *Era*, vol. 51, May, 1948, pp. 295, 338. The Lord commanded us to work for the dead.

Chapter 6. The Mission of Elijah the Prophet

Joseph Fielding Smith, "Elijah's Mission to the World," *Era*, vol. 51, May, 1948, pp. 277, 315.

GOSPEL DOCTRINE DEPARTMENT**The Gospel in Action**

In *The Instructor* and other magazines may be found biographies of contemporaries of those to be studied this month.

1849 ————— 1949

As long as the supply lasts, extra copies of 1949 issues of *The Instructor* may be obtained at the Sunday School office, for bound volumes or other purposes, at the regular yearly subscription rate of \$1.20. (Cost of binding is approximately \$2.) However, single copies of the December issue are priced at 20 cents, though the other issues may be obtained at 10 cents each.

1849 ————— 1949

Foresight of the consequences of various types of conduct, and ability to act in such a way as to realize the good and avoid the evil is the essence of wisdom.—Milton Bennion, *The Instructor*, Vol. 78, p. 461.

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

A JUNIOR SUNDAY SCHOOL IN 1949

TO Superintendent Vernon Winger and his staff of officers and teachers in the Driggs Ward of Teton Stake in Driggs, Idaho, together with those who were responsible for planning, building, and providing adequate and attractive accommodations for the Junior Sunday School in that ward, tribute is paid in this Centennial Year of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.

When the new building for the Driggs Ward was being planned, far-sighted and alert brethren in charge decided that the best was none too good for the children. They should have accommodations in keeping with their needs, accommodations conducive to worship.

Accordingly, a chapel was built especially for the children, with classrooms and lavatories, apart from the regular chapel. In the chapel were put rows of varnished small-size benches. The committee provided an organ, a sacrament table, and a leather-covered bench for the use of the officers and the boys who were to administer the sacrament. In the chapel they covered the floor with a rose carpet and provided rose-flowered drapes. For the three large windows, they sup-

plied Venetian blinds. They provided two doors in the chapel, one leading into the main building and one directly to the outdoors.

The four classrooms in this specially designed building have large windows, Venetian blinds, and colorful drapes. Some floors are carpeted and others covered with linoleum.

In keeping with instructions in the *Handbook*, Superintendent Winger tells us that one member of the superintendency is assigned to preside over the Junior Sunday School, and the supervisor conducts.

Under the direction of competent teachers, the classes take turns on different Sundays in giving prayers, two-and-a-half minute talks, and the sacrament gem.

Knowing that a successful Sunday School is based on the quality of the preparation put into it, the officers and teachers meet on the second and fourth Thursdays of each month.

We are proud of such officers and teachers and are grateful that they realize the importance of their responsibility. To each we send the benediction of Tiny Tim, "God bless them, every one."

—Marie Fox Felt

Next month's Junior Sunday School article will be an introduction to a series of articles on "The L.D.S. point of view on parent and teacher responsibility."

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 596 of the November *Instructor*.)

Jesus, Savior, I love Thee
And I'll quiet be
As I take the Sacrament;
I'll remember Thee.

SUPPLEMENTARY MATERIAL

The following enrichment material can be used in any of the departments of the Junior Sunday School.

Verses that tell of happy times.

Whistle

I want to learn to whistle;
I've always wanted to;
I fix my mouth to do it, but
The whistle won't come through.

I think perhaps it's stuck, and so
I try it once again;
Can people swallow whistles?
Where is my whistle then?

Soap Bubbles

Fill the pipe!
Gently blow;
Now you'll see
The bubbles grow!

Strong at first,
Then they burst,
Then they go to
Nothing! Oh!

It's winter time.

The Milkman's Horse

On summer mornings when it's hot,
The milkman's horse can't even
trot;
But pokes along like this—
Klip-klop, Klip-klop, Klip-klop.

But in the winter brisk,
He perks right up and wants to
frisk,
And then he goes like this—
Klippity-klip, Klippity-klip, Klip-
pity-klip.

Winter Weather

Frozen over is the brook,
White is every meadow nook;
Snow is falling fast around,
O'er the hard and frozen ground.

Birds have gone far south together,
Fleeing from the winter weather;
Flowers beneath the ground are
hidden,
Waiting to come when they are
bidden.

Oh, many times has winter come,
With all its snow and wind;
But what care we when this we
know—
That spring's not far behind?

Spokane Stake needs people like the Morgans. It is one of the youngest stakes in the Church. It is scattered. Its wards are small. Sister Morgan's husband, President Albert I. Morgan, an insurance adjuster, visits wards and branches extending almost to the Canadian border and as far south as Lewiston, Idaho—near the Washington-Oregon border. The Morgans, members of Dishman Ward, live in Opportunity, a suburb of Spokane known for its lush cantaloups and tomatoes.

The faithful Saints in Spokane Stake toil hard in the cause of the Lord. But, if Tella Morgan speaks their mind, they enjoy it. Over her knitting needle (Yes, she finds time for that, too.), she will say: "I receive joy in serving my fellow men . . . I am the one who has received the most benefit and growth."

—WENDELL J. ASHTON

GENERAL BOARD COMMITTEES

Lesson Departments

TEACHER TRAINING

H. Aldous Dixon
A. Parley Bates
William P. Miller
Addie L. Swapp
Asahel D. Woodruff

GOSPEL DOCTRINE

Gerrit de Jong, Jr.
J. Holman Waters
Hugh B. Brown
Henry Eyring
William E. Berrett

FAMILY RELATIONS

Asahel D. Woodruff
Hugh B. Brown
Lorna Call Alder

GENEALOGICAL

A. William Lund
Thomas L. Martin
Archibald F. Bennett

THE GOSPEL MESSAGE

Carl F. Eyring
Don B. Colton
Richard E. Folland

ADVANCED SENIORS

Earl J. Glade
Leland H. Monson
Carl J. Christensen

SENIORS

Ralph B. Keeler
David Lawrence McKay
Wilford Moyle Burton

ADVANCED JUNIORS

Wallace F. Bennett
Wendell J. Ashton
Edith Ryberg
W. Lowell Castleton

JUNIORS

(same as Advanced Juniors)

2ND INTERMEDIATE

Kenneth S. Bennion
Inez Witbeck
Nellie H. Kuhn

1ST INTERMEDIATE

Le Roy Bishop
Lucy G. Sperry
Melba Glade

JUNIOR SUNDAY SCHOOL

Eva May Green
Co-ordinator

PRIMARY

Margaret Ipson
Hazel Fletcher Young

KINDERGARTEN

Lorna Call Alder
Claribel W. Aldous
Hazel W. Lewis

NURSERY

Marie Fox Felt
Addie L. Swapp

Special Committees

MISSION SUNDAY SCHOOLS

Don B. Colton
A. William Lund
Richard E. Folland

STANDARDS

(Check-up and Follow-up)
David Lawrence McKay
Thomas L. Martin

A. Parley Bates

Inez Witbeck

W. Lowell Castleton

FACULTY MEETING

Adam S. Bennion
Eva May Green
Marion G. Merkley
A. Le Roy Bishop

ENLISTMENT

J. Holman Waters
Lucy G. Sperry
Wilford Moyle Burton

PUBLIC RELATIONS

Earl J. Glade
Wendell J. Ashton
Claribel W. Aldous

LIBRARIES

Wendell J. Ashton
J. Holman Waters
Hazel W. Lewis

MUSIC

Alexander Schreiner
Vernon J. LeeMaster
Lowell M. Durham

Florence S. Allen
Beth Hooper

CONSULTANTS

Leland H. Monson,
Book of Mormon

Thomas L. Martin,
Old Testament

Carl F. Eyring,
New Testament

A. William Lund,
Church History

Archibald F. Bennett,
Genealogy

Don B. Colton,
Church Doctrine

MORE THAN A PRESIDENT'S WIFE

THE life of a stake president's wife is usually a busy one. With her husband often away at meetings, much of the home responsibility falls to her. There is a round of dances, banquets, ward benefits, and other functions for her to attend beside her man. She is often hostess for visiting authorities, and she is expected to be in her place at regular Church meetings.



TELLIA M. MORGAN

One brought a penny.

Tellia M. Morgan does all that.

But that is only the beginning. During the past year she has been giving the teacher improvement lessons for all officers and teachers in her ward. She has been leader of the ward choir and a counselor in the stake Relief Society. She has taught week-day Primary classes, and she has been a Sunday School teacher (for 14 years).

Latter-day Saints up Spokane way will tell you that Tellia Morgan is one of the best gospel teachers in the entire Inland Empire.

Tellia Morgan is always prepared. And her lessons somehow wedge themselves right into the lives of her pupils, as indeed all good lessons should. Once a dark-haired little boy of five came to one of her class with a penny. He was as bright and clean as a new stickpin, yet he was by no means dressed in velvet. "I know I have had a dime some time," the little fellow began. "So, I want to pay my tit."

The previous Sunday, Tellia Morgan had taught a lesson on tithing.

Sister Morgan was born in Hooper, Utah. Her parents were farm folk and solid Saints. Tellia's father, Frank H. Mann, taught his brown-haired, hazel-eyed daughter to always "be among the doers."

After her first two children had arrived, she felt she should give up her Church work for awhile. But her grandmother, Elizabeth Hart Manning, chided her. She had taught Sunday School for some forty years, and she had been a Relief Society secretary with a babe on her lap and a child on each side of her. So Tellia kept up her Relief Society work, until her third child cried when he started school and discovered he could no longer go along to Relief Society.

—more on other side